

THROUGH THE DAY

" You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. All depends on that. Your happiness—the elusive prize that you are all clutching for, my friends!—depends on that. . . .

" The most important preliminary to the task of arranging one's life so that one may live fully and comfortably with one's daily budget of twenty-four hours is the calm realisation of the extreme difficulty of the task, of the sacrifices and the endless effort which it demands. I cannot too strongly insist on this. . . . If you are not prepared for discouragements and disillusionings; if you will not be content with a small result for a big effort, then do not begin. Lie down again and resume the uneasy doze which you call your existence. . . .

" You can turn over a new leaf every hour if you choose. . . .

" Be content with quite a little. Allow for accidents. Allow for human nature, especially your own. A failure or so, in itself, would not matter, if it did not incur a loss of self-esteem and of self-confidence. But just as nothing succeeds like success, so nothing fails like failure. . . . I am all for the petty success. A glorious failure leads to nothing; a petty success may lead to a success that is not petty. . . .

" Some sacrifice, and an immense deal of volition, will be necessary."

From Arnold Bennett, in " How to Live on 24 Hours a Day."

THROUGH THE DAY

HOW WORKERS CAN EASILY INCREASE
THEIR HEALTH, EFFICIENCY, AND
HAPPINESS, WITHOUT EXPENSE AND
WITHOUT CONSPICUOUSNESS, BY
SIMPLE LITTLE CHANGES IN THE DIFFERENT PARTS OF THEIR DAILY LIFE

BY
EUSTACE MILES, M.A.

Formerly

SCHOLAR OF KING'S COLLEGE, AND
HONOURS COACH AND LECTURER AT CAMBRIDGE UNIVERSITY ;
ASSISTANT MASTER AT RUGBY SCHOOL ;
AMATEUR CHAMPION OF THE WORLD AT RACQUETS AND TENNIS.

Author of

"SELF-HEALTH AS A HABIT," "HOW TO REMEMBER,"
"THE POWER OF CONCENTRATION," "ECONOMY OF ENERGY,"
"KEEP HAPPY," ETC.

CHAIRMAN, MANAGING DIRECTOR,
AND CO-MANAGER OF EUSTACE MILES RESTAURANTS, LTD.,
AND OF EUSTACE MILES FOODS, LTD.,
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,, for other Troubles—178 & foll.
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INTRODUCTION

It is extremely difficult to-day to interest people so much that they will stop and think—and then act. The newspapers and cinemas, the trams and trains, dictation and typewriting, and many other influences, all make people rush along without pause and without poise.

But I think the following ideas may help. I hope that they are not only correct, but also interesting !

WHAT IS IT NOT MORBID TO ATTEND TO ?

What do most people rather pride themselves on attending to, and on bringing up to a good standard, and on correcting and putting right, from time to time, without fear of being thought fussy, faddy, and morbidly self-centred ?

Please make your own list.

Your list may include some of these items :—

* * * *

Your typewriter, your pen and your ink ; the piano and your playing on it ; laying the table ; dusting and tidying the room ; choosing and putting on your clothes (e.g., attending to the angle of your hat) ; doing your hair ; seeing that your face and hands and nails are clean ; generally, taking thought for your appearance.

And quite rightly too.

You very justly consider it to be sensible and not morbid to put these things right, and to keep them right.

If these things deserve attention, then infinitely more do the matters mentioned in this little book deserve attention.

You want happiness and fitness.

Which set of things is the more important and far reaching in its effects on your happiness and your fitness—such matters as I have just mentioned, or the real Health and Well-being of the whole body and mind? Without doubt, the real Health; which surely is the most precious thing that any one can possess—more precious to-day than it has ever been before, since more depends on it to-day than has ever depended on it before.

Think of yourself as ill and unfit and unhappy. Then think of yourself as already being what you can and will make yourself, if you follow the advice in this booklet, and if you follow other and fuller advice offered in “Self-Health as a Habit” and other books.

RECKON TIME AS MONEY

I want you to reckon time as if it were at least as important as money. You give careful thought as to how you will spend your money, and you are very wise to do so. You decide to buy or not to buy this or that article of clothing; and to invest or not to invest in this or that pleasure, but to buy this or that book, or a note-book. It is not morbid. It is practical common-sense. You are considering, not the sum of money by itself, but

rather the sum of money in view of what it will get for you.

Now be equally sensible with your time. A worrying lady who spent two hours or threw away the greater part of two hours—once again, please regard time as it if were money—in dressing and undressing, told me she was too “busy” to spend or invest ten minutes in a few Health-exercises and in a few invigorating “Self-Suggestions” in the early morning.

A stupid man, also too “busy,” spent or threw away three hours every night—and some money too—in playing bridge and smoking and drinking.

A practice most profitable, even as regards money, and certainly as regards time, efficiency, success, and happiness, is to set aside at least a few minutes daily, perhaps while you are travelling, or walking, or waiting, in order to see any one of your habits in perspective: to value it fairly, not omitting its social value, and not omitting any other value either.

The importance of realising the value of Health, and therefore of the simple practices which bring Health, is enormous. Just pause now, and see the value that the Health habits have, instead of waiting until it may be too late.

Think of the effects of real Health upon your happiness, your economy and money-earning capacity, your efficiency and endurance and ease in working, your appearance and attractiveness, your self-control and self-mastery, your helpfulness, and so on. Imagine what it would be if people said of you that you made them feel fitter and happier and better for having been with you.

IMAGINE YOURSELF ALREADY HEALTHY

Don't hurry, but quietly picture yourself really and positively healthy, as you will be if you carry out the advice offered in this little book and in other books.

Then decide to carry out as much of the advice as you can ; even if you only begin with one small slice of the day, and make that gradually more and more satisfactory.

The idea of this booklet is that employees—and I hope employers too—shall have, and shall read at odd moments, something that can be carried about conveniently. The book is divided into short chapters or sections, with simple ideas in each, in contrast to my larger book, "Self-Health as a Habit." On the other hand, those who are interested in mastering more elaborate practices in detail, are referred to the pages of that book.

All the practices are feasible, and nearly all of them are unobtrusive. They are inexpensive: all of them are without money and without price.

The main practices and principles are summarised on a reminder page, which can be kept in sight while any section is being read.

One or two suggestions may be

OF SPECIAL VALUE TO READERS.

1. It is a good plan to adopt the "resumé" plan of reading and of practising. Lately I have found it very good, in reading a book, after I have read one chapter, to put the book aside. Then, when I take the book up again, before I begin the next chapter, to glance through the first chapter, make

INTRODUCTION

a summary of it on a piece of paper, and use that piece of paper as a book-marker. Later on, when I begin the third chapter, I read through the summary of the first chapter, and make a summary of the second chapter, and so on.

2. It would probably be a great mistake for most people to try the whole of the practices at once. Let the practices be adopted gradually.

3. Add your own practices ; for there are plenty of things that are left out of this book ; partly because I did not wish to confuse the reader, and partly because, as I know, every reader will find out things for himself or herself.

4. Make a hobby of these practices, adding notes at the end of the book ; or on slips, which you can afterwards put in a special envelope or folder, with the heading outside. For example, you could collect ideas on the subject of deep and full breathing. There is an enormous amount still to be found out on this vitally important topic.

5. Read other books, and make notes from them similarly.

THIS IS A SELF-HEALTH BOOK

This book is a book on Self-Health, approached from a new point of view. Instead of the practices and avenues of health as the starting-point, I take as the starting point the day as it is, and I divide it up, and I show a few of the ways in which each part or section of the day can be improved, by you yourself, for yourself, and also for others.

There is a great advantage in Self-activity. In England we have little that is useful done for us by the Authorities. In Japan they have almost

everything done for them by the Authorities. It is far more creditable for people to work out their own physical as well as intellectual and spiritual salvation, as we have to do in England.

PLENTY OF TIME

Please do not make the silly excuse that you have no time, and no chance to alter anything. During the war, I was struck with the many letters that I used to get from men on active service, telling me that they were carrying out a great deal of my health-advice. If they could carry it out, any one can !

After reading the book, sum up its main suggestions, and decide which you will adopt to begin with.

THE PART-BY-PART SYSTEM

Benjamin Franklin found it hard to be thoroughly "good" and satisfactory ; so he divided up "goodness" into certain good qualities, such as punctuality, truthfulness, self-control, and so on. He devoted a certain period to each quality in turn.

I have applied the Part-by-Part System to the individual day, and daily life, dividing the day into sections, so that any one can improve any section of the day, without trying necessarily to improve the whole day equally at once.

I have not brought in all the virtues ! I scarcely mention the old fetishes of "regularity by the clock," and "moderation in *all* things." I have omitted far more than I have suggested.

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THROUGH THE DAY

AN ORDINARY DAY AS IT IS

How seldom people train sensibly for anything, or indeed even consider anything worth training for or worth doing decently and in order.

Then, near the end of life, a few people say, "If only I had known and realised!" But the majority still fail to have any notion of the amount of good that they might have done. They may regret numbers of their sins of commission—they have no conception that their omissions and apathies amount to a far more serious total.

The keynote of the ordinary day of most people is a blind following of haphazard custom and routine, with no idea that every day, and every section of every day, is as clay to be moulded by us, partly for a better result and "output," and partly for our own training and improved skill and wisdom.

The day is too often regarded as something to be got through "somehow," or "anyhow," instead of as a privilege, as a good game to play, and a good game to win, or at least to improve at.

People wake, and get up, and wash and dress, and have breakfast, without ever directing their thoughts rightly, or attending to their position, or their breathing, or their state of mind. They start haphazard.

They rush through the early-morning tasks, doing them both badly and without enjoyment—perhaps even in what I may call the spirit of sub-resentment.

They rush to business.

They either rush through the morning's work, or plod through it wearily.

They rush through the mid-day meal, neither choosing it sensibly, nor chewing it sensibly.

They get through their afternoon's work as they have got through their morning's work, either with a rush, or with a sense of weariness.

They are generally glad to start home—for once in the day they are more or less happy.

At home, they do not choose their recreations or culture rationally, nor their evening meal, either.

They live haphazard, all the time.

They go to bed thoughtlessly, or with anxious thoughts.

There is no method here, except in a few items.

In the things that belong unto their Health and well-being, their peace and poise, in the simple practices which a few minutes' reflection will show to be as easy as they are essential—they are almost immorally, if not criminally, inaccurate and apathetic.

Of their full five-fold duty, to God, to their fellow-beings, to themselves, and the myriad little faithful lives within them that form their most wonderful kingdom, and to posterity, they are practically unconscious.

The result is—every sort of inefficiency; every sort of waste; every sort of discomfort; and the radiation of a bad influence all round.

I shall try to show, in this little book, how easy it is for most people to alter their unsatisfactory ways, step by step, till, after a year, the whole body and mind will be changed for the better.

This will encourage people to make further progress by further and better practices.

But it will be better than nothing if people, as I say, take one simple little section or slice of the day, and set their minds and bodies to improve it.

It may be merely the mid-day interval, or it may be some other part of the day. At the mid-day interval, instead of a badly-selected lunch, with no time for rest, there may be a better lunch, and an interval for a short walk, with a few unobtrusive exercises, particularly a little stretching, and a little deep breathing, and a little muscular relaxing, which no one would notice, and a little sensible and cheerful Self-Suggestion.

One of the greatest psychologists who ever lived, a psychologist who has achieved what many would consider to be a miracle, proving that the Sermon on the Mount is not only the highest spiritual advice, but is also the highest practical business advice as well, once said that most mistakes that were made, were made through thought being undirected. The ordinary day of an ordinary person is an example of undirected thought and action. It is time that we looked at the day from a new point of view, and re-organised and reconstructed it rationally for ourselves. We must be Masters of our own minds, bodies, and energies: we must direct and organise our own days.

II

WHAT IS BUSINESS FOR?

WHAT is Business for? What is the use of it? What good do we do by taking part in Business, apart from the earning of a more-or-less livelihood?

Business is to train us to develop all sorts of qualities—intelligence, versatility, activity, good temper and self-control, and so forth.

It is also to train us to develop Self-Health, in contrast to the "Simple Life." It is easy enough to be healthy when we live in the open air, with abundance of exercise, in the healthy country. But it is a real achievement to be healthy in a City office, without very much exercise, and perhaps with not very satisfactory air—or thought atmosphere.

We are also in Business in order that we may raise and refine Business, and that we may turn it into an Art, as well as a Science—into a pleasure, as well as a duty.

We are in Business in order that we may get from it Lessons for Religion. Religion should teach, but unfortunately "Religion" seldom does teach, lessons that Business can supply—lessons about Method, lessons about the importance of interest, lessons about the habit of judging by all-round results, instead of accepting traditional opinions.

And, besides, we should try to get, for Business, lessons from Religion, as C. D. Larson has done in his books. As I said just now, he has found some of the best and most practical business ideas in the Sermon on the Mount! This will be a surprise

to most people who think they have studied this part of the Bible.

Take just one of his ideas—the idea of finding the best, and thinking of the best, in every one and in every thing. This does not sound business-like, at first; and yet, when carried out along sensible lines, it undoubtedly helps the mind; for it stores the mind with good ideas—with ideas of things working well and satisfactorily and successfully. This helps the mind, impressing upon it a good notion and a good model; and then the mind works according to the pattern of this notion.

We want to prove that the Christ Spirit pays in Business and everywhere else. Here, in this book, I deal mainly with one part of the Christ Spirit—the part represented in the Commandment, “Heal the sick”—or make healthy those who are unhealthy. In Business we can make ourselves healthy—and help to make others healthy too, by example and by sheer radiation of Health. So in and through Business we can obey one of the greatest of all the Commandments ever given to man.

And, if we can obey it here, we can obey it anywhere! For Business is a trying school for the physical and mental and moral virtues.

III

SUGGESTED CHANGES, OUTLINED

EXAMINE the stroke of an oarsman. Just notice someone rowing really well. It seems as if his stroke were a single thing—a unity. But analyse

it, and you will find that it can be divided into a large number of parts or processes. Indeed, this analysis has been made by an expert, and one can scarcely believe the number of different parts and processes, each one of which may be wrong, and so may prevent the proper efficiency of the whole stroke ; and each one of which may be corrected all by itself, for the benefit of the whole stroke.

So it is with the day. It is surprising to find into how many parts or sections the day can be divided ; so that each part or section may be considered by itself, and put into better order and style.

Just note a few of these parts or sections, from the Table of Contents. We may divide the day up into the following parts.

Between the evening meal and bed-time ; in bed ; before dressing ; while dressing ; before breakfast ; breakfast ; going to work, and while walking or travelling ; the morning's work ; the mid-day interval, including the mid-day meal ; the afternoon's work ; tea-time ; going home ; before the evening meal ; the evening meal ; Saturday afternoon and evening ; Sunday ; before the holidays ; during the holidays ; and so forth.

There are other sections, not only of the day, but of the year. There are many other special occasions, each one of which will well stand a certain amount of stock-taking, supervision, and correction.

Now I do not advise a complete following out of all the practices in this book at once ; but, rather, I suggest that either one—or two at most—of these times should be taken, and then all the hints that apply to the particular time or times should be carried out—such as the correction of the position

of the body, the practice of the deep and full breath, the practice of water-sipping, and the habit of welcoming whatever comes to us.

Or you can take most of the times, and to these times apply one or two of the practices.

All the way through, you should regard this whole self-correction, and self-discipline, and self-re-education, in the play-spirit—regard it as a good game to win.

Make your own plan, and keep notes about it and about your progress.

Don't tell other people till you yourself have benefited markedly. It is really best, as a rule, to wait till people ask you, rather than to thrust any teaching upon them.

Keep before you two ideas :—

The first is that of constant progress and improvement.

The second is the E-idea : the idea of Enjoyable Efficiency and Endurance with Easy Economy.

A third idea is the conviction that this whole practice is worth while for every possible reason. Therefore, desire the good results that will come from it, and persevere steadily in the avenues that will lead to it.

If you could see the letters that I get daily, you would be absolutely certain that the practices are well worth while. You would desire Health and Efficiency with your whole heart and soul, and you would persevere steadily to get them.

Do not say, please, that conscious practice is a mistake. In defence of conscious and deliberate practice and self-correction, I should like to give my own experience.

I have found that specially-planned-out corrections and practices :—

1. soon become positively pleasant, as well as easy ;

2. become easier and easier, and ultimately become automatic, no longer requiring any appreciable amount of attention ;

3. make other good practices easier to begin and to keep on with and to turn into habits ;

4. are not guessed at by others, being so unobtrusive and private ;

5. pay well, and are undoubtedly a splendid investment, at compound interest, of the comparatively little time and energy that they require ;

6. help others as well as ourselves.

IV

BETWEEN THE EVENING MEAL AND BED-TIME

WE start the little changes towards "Enjoyable Efficiency and Endurance with Easy Economy,"—Economy of energy, as well as of money—after the evening meal is over. There is now time for quiet thought practice.

Say to yourself—make up your mind—that you are going to enjoy the practice, and that it is going to help you.

It may be a good thing, before you start the practice itself, to give a little time to some hobby, perhaps some book or comic paper to read, or else a game of Patience to play, or a little carpentering, or fret-work, or whatever may appeal to you.

But, of course, a little reading is likely to be as profitable as anything else. I have offered a few suggestions about reading, in a special section at the end of the book. It is useful to summarise, on a piece of paper or in a note-book, what you have read through on the previous occasion, before you begin the day's reading. It is useful also to have a choice of books, and not to go on with any one book when you begin to feel that you are no longer understanding what it is saying.

As to the practices, perhaps the best would be what nearly all of us need—the correction of the position of the body, especially by the use of the exercise which is given on page 41: namely, stretching up, particularly with the chin well up and back, so as to lift up the organs of the body, and then coming into the ordinary attitude once more, but this time with the organs held in their proper place, and the head and chest kept up.

Next there is the practice of the deep and full breath in through the nostrils. The breath should be held in for a moment or two, and then should be let out thoroughly; and then there should be a pause for rest before the next breath is taken in. Do not try too many of these deep and full breaths in succession.

Then there can be some more stretching exercises—the stretching of the hands and arms, and of the feet and the legs, according to the Exercises belonging to the short Course. (See page 36 and foll.).

Stretching and deep breathing are naturally followed by muscular relaxing (as described on page 44). We should relax our hands and relax our faces, and we should smile. Of course, these

exercises are all most appropriate for *private* use.

Another good movement is to rise on the toes a few times. This is preventive of many sorts of troubles, including headache and varicose veins.

Perhaps one could go through the whole Course of Exercises, very gently indeed: that is to say, if it would not make one sleepless later on. There are some people who find that, if they take much exercise before bed-time, they secure a most refreshing sleep. There are others who find that it makes them restless.

Certainly, before going to bed, we should wash not only our hands and our bodies, but also our teeth and our nostrils. Cool head-baths help many.

And in the washing, as in the breathing and other exercises, we should realise the symbolism. The washing typifies mental and spiritual cleansing and refreshment or soothing.

It may be a good plan again to take to some hobby late in the day, so as to ease the mind and distract the thoughts, if they are inclined to be worrying.

Then one should prepare for bed, and should see that everything is ready for the sleeping hours.

An excellent night-cap is a vegetable stock or consommé, for which Mr. C. H. Collings* gives the following advice:—

“Take a fair quantity of any or all of the following vegetables (about equal to one small lettuce of most); wash well, cut in small pieces; place in a good-sized earthenware fireproof casserole, or enamel saucepan or stew-pan, with an enamel, not metal lid (or use a china plate or saucer in place of the lid).

* In his book, “How Food Poisons Us” (2s. 6d.).

Add water to cover well (distilled water is best); *simmer* for several hours on the side of the stove, or over a very low gas ring; *but do not allow to boil*:

“When required, strain off a breakfastcupful of the liquid, warm up, and drink, adding flavouring or thickening as desired. Leave the vegetables in the stew-pan, adding fresh water when required, and small portions of fresh vegetables, such as remains of green salad (without salad dressing) not eaten at table. Bring *just up* to boiling point once a day, or oftener in hot weather; and, otherwise, keep in a cool place. Change all the vegetables once a week, throwing the old ones away, or using them for manure. Simmer for a short time when fresh vegetables are added during the week.

“It is better to avoid, for the soup, all ‘cabbagey’ vegetables, such as Sprouts.

“N.B.—The “Emprote” Savoury or Blended Soup Powder makes a most delicious flavouring and thickening. Add from three to four dessertspoonfuls to the breakfastcupful of vegetable juices. If the juices are quite hot, the powder thickens up successfully if stirred in at the table, without any separate boiling being required. For very thick soup, bring to the simmer after adding the powder.

LIST

“Lettuce; Celery; Onion; Spring Onion; Parsley (a little); Carrot Tops; Mustard and Cress; Watercress; Leeks; Carrots (if allowed); Parsnips (if allowed); Turnips; Radish Tops; Green Peas and Pods; Potato Peelings, not insides; Scarlet Runner and French Beans, and cuttings

from them ; Cucumber and Vegetable Marrow skins and seeds ; A sprig of Mint, if liked.

“ N.B.—Do not peel the vegetables ; merely wash well, needless to say ; where lettuce and onions are used for salads, the rough trimmings and coarse leaves can be used for the soup, so long as they are fresh and clean. Turnip tops, a little spinach, and a little of the green leaves of celery are quite good, but if an excess is used they give a bitter flavour to the soup. In short, all ‘ outsides ’ and trimmings can be used for the soup.

“ Omit any herbs beyond the one or two mentioned.”

Many people have told me that the family gossip and the “ social ” conversation unfit them for a good night’s sleep. If that is so, then it is all the more important to get into the right frame of mind before crossing the threshold and going into the most misunderstood, the most neglected, the most important and valuable part of our whole life—our Sleep.

V

THE BEDROOM

In this section I shall omit the obvious notes about keeping the bedroom tidy, turning the under-clothing inside out, and so forth. Every one should already know the importance of these items.

As to the air, it should be fresh without draught. If you want a certain amount of safe ventilation, you can open the window at the bottom, and put over this part a strip of wood or cardboard to prevent draught. Then you will get air coming in

through the bottom of the window, and also through the part between the bottom and the top of the window.

As to the light, it should not shine right into the eyes, or, if it does, it should be shaded. I have found two protections useful. I put them over the electric light bulb. One is an orange-golden-coloured silk handkerchief, very thin; and the other (as an alternative) is a special glass of an iridescent colour. It is decidedly important that the fierce rays, particularly of the metallic filament electric light, should not strike the eyes.

As to the walls, there should be on them whatever will help to keep you happy, and to maintain good habits. Walls might have on them, among other things, a Notice Board, perhaps, with your little Course of Exercises on it, and any reminders, or any useful quotations.

Most rooms would be the better for a different arrangement. Most rooms need to be re-arranged in many important respects, as regards the position of the bed, the table, and so forth.

The table or dressing-table should be well equipped with pins, safety-pins, elastic bands, clips, scissors, knife, and so forth.

There should be one or two extra chairs, including an armchair; but space should be left for a certain amount of exercise. The exercises which I have outlined do not require much space.

There should be books in the room, and these books should be regarded as your most valuable friends.

There should be writing-appliances, and a waste-paper basket.

There should be some convenience for making notes, perhaps a pad or tablet, or loose slips of paper or cards, with a pencil or a pen.

There should be a table next to the bed to hold the notes and the pencil, etc., as well as the glass and jug of water, and perhaps a Thermos Flask.

There should be water, and it should be as soft as possible. I shall be glad to send to any reader a note as to the easiest ways of softening hard water. Hard water is not nearly so cleansing as soft water.

A still better drink even than soft water is a drink of pure, clear, Vegetable Juices: see page 22. And here I should be glad to send an alternative method of preparation to any readers who are interested. Some suggestions have already been offered in "Self-Health as a Habit." The "Salts" from these juices are very valuable for health.

The bed itself should not be too near the wall.

The pillow should not be too high. The comfort is largely a matter of habit. We can easily get into the bad habit of sleeping with several pillows, which put the body into the wrong position, and especially distort the right curves of the spinal cord.

The clothing should not be too heavy. We should rather rely on keeping warm rather by deep breathing and gentle stretching and other exercises, than by means of heavy bed-clothing.

The most important point, however, with regard to the bedroom, is that it should be a retreat free from worry and other wrong states of mind. We should regard these as we would regard burglars. The bedroom should be made a room positively full of vibrations of the right sort: full of happy memories, and a place of calmness and peace. This

can be helped by means of the right sort of pictures, or by Henry Wood's idea of writings on cards or sheets of paper. He has explained this in his book called "Ideal Suggestion through Mental Photography." We should fill the room with kind thoughts for others, and with good-will to all.

This is largely a matter of conscious practice.

I might say a word here as to the added effect if one combines any good practice with an appreciation of it. We should first realise that the practice is going to do us good, and we should then go through it deliberately and leisurely.

C. D. Larson, to whose books I have alluded already, tells us of the mistake we make in letting so many of our thoughts be undirected. When you sleep, you leave yourself in the care of your "Managing Mind." Your ordinary or conscious mind no longer directed. According to Prentice Mulford, "we travel when we sleep." You can direct your Managing Mind (as is explained in the well-known story "Peter Ibbetson") to help you, and to help others. If you do not give it definite directions, it is apt to walk along undesirable lines, perhaps along the lines of worry, or something worse.

A great many books have been written on the subject of "Self-Suggestion." Among the best on this new subject is T. J. Hudson's "Psychic Phenomena." He describes the valuable practice of telling your Managing Mind to go out and help others.

One of the soundest pieces of advice ever given is the advice given in the New Testament—"Whatsoever things are good, think of these things."

And among the things that are best to think of, you will find the play-spirit, the spirit of enjoying the game of life, and welcoming whatever may come. It is a good spirit in which to go to sleep—the determination that you will play the game of life ; only that you will play it more intelligently and cheerfully than most people do, and than you yourself have done hitherto.

VI IN BED

You have put off now all worry and all undesirable states of mind. You have washed them off.

Now do a little gentle stretching, to get rid of the tense and humped-up habit, which most of us have developed. Quickly get the body into the right position. Some prefer to sleep on the back, some on the chest, but most prefer to sleep on the right side. Anyhow, do not sleep huddled up.

Also again relax the muscles, especially after a few gentle but deep and full breaths inhaled through the nostrils ; relax while you exhale. And remember to realise that you are “ exhaling ” whatever is undesirable.

Feel thankful for being in bed ; feel thankful to the bed itself !

Next send out good wishes to all, and especially wishes for Wisdom and Health and Happiness.

Go over in your mind your ideals. (A note about this is given in a later section.)* It is not merely a matter of wishing health, happiness, helpfulness, purity, peacefulness, prosperity, progress, and so forth, for yourself and all others ; but it is a matter

* See page 190.

of thinking of these things, realising that these blessings already exist in the real and permanent world—the world of causes; and supplying your mind with these ideas for its food by night.

Then give orders to your Managing Mind to get and store energy and health for yourself during the sleeping hours. And also give orders to your Managing Mind to help others. Give orders to your Managing Mind to carry through to-morrow's work satisfactorily and easily. You will find valuable suggestions in C. G. Leland's book called "Have You a Strong Will?" His method is not quite satisfactory for all people. It is rather too earnest to show true faith; and we need faith at bed-time.

Then you could sip a certain amount of water, together with the Self-Suggestion that this is going to purify and cleanse you—to purify you, and also to soothe.

While you are inhaling, you can imagine and realise that you are inhaling peacefulness and calmness and poise, and relaxed and easy quietness of the whole body. While you are holding the breath in, you can imagine that you are sending delightful peace all through your body, and all through your brain, and all through your mind. While you are exhaling, you can imagine that you are sending out peacefulness and calmness and poise to every one everywhere.

Then you can relax all your muscles, especially the muscles of the hands and of the feet, and of the neck, if these muscles are tense.

Then, again, you can direct the Managing Mind to help you and to help others.

And you should think of the "Eternal Verities," though the word "verities" does not convey much to most people. Perhaps we might use a new word, and think of the "eternal satisfactoriness."

VII IF SLEEPLESS

I HAVE written at some length on this subject in "Self-health as a Habit." The reader can be referred to that book for plenty of further advice.

The first suggestion that one would give to those who are inclined to be sleepless is—Don't worry about it. If you are sleepless, make use of this sleeplessness at the time, and try to cure it afterwards. Welcome it as a sign—a friendly warning—that something is wrong, physically or mentally (or both), in your past, and perhaps also in your present. It may be the wrong foods and drinks, or it may be some unsatisfactory state of mind, perhaps some feeling of fear, or envy, or even spitefulness.

One of the most valuable studies of modern times is called "Psycho-analysis." Perhaps the most readable book on the subject is Lay's "Our Unconscious Conflict." But this study does not immediately tend to make one sleepy. It is rather a study for the day-time. Eventually it may help to bring better sleep.

Side by side with Psycho-analysis, in the day time, should be an even more thorough study of what may be called Physico-analysis, or a stock-taking of your daily habits. You may find a great deal to alter here. When you have altered what

should be altered, and have kept along the right paths, your sleep will soon become ever so much better. Not only this, but you will also need less sleep, and will be able to do more work and better work with less sleep.

Now, how can one use any time of wakefulness at night ?

First of all, welcome it, as I have said, as a friendly warning that something has been wrong, and welcome it also as an opportunity for carrying out several very valuable practices. Of these practices, I will select three.

The first is to sip (rather than swill down) some of the water which you have on the table by your bedside. You can perhaps have something hot to drink—I could suggest several drinks to any readers who care to write to me ; the drink could be kept in a Thermos Flask.

Then stretch very gently indeed, especially the feet and the hands. This will help the circulation. It will help to draw the blood from the brain to the extremities. It will help to warm the feet ; and cold feet are among the chief causes of sleeplessness.

Then practise deep and full, but very gentle, breathing. Here is one rhythm—one out of a dozen. Different rhythms suit different people. Be sure not to strain.

While you inhale, count four beats. While you hold the breath in, count four beats also. While you exhale, count four beats. Then, while you wait, before the next breath in, count four more beats. Then inhale again. Do not go on with the practice for too many breaths in succession.

While you are inhaling, again imagine that you are inhaling peacefulness.

VIII BEFORE DRESSING

IN bed, the very first thing when you wake, steer your to-day's ship rightly towards the best aims and ideals. Welcome the fresh day, and its splendid fresh opportunities for progress, and send kind wishes to all, after the methods already suggested.

This is the best time in the day for Self-Suggestion and Prayer.

You should also at this time determine that throughout the day you will keep happy. Start cheerfully.

Before getting up, blow your nose well ; stretch out your whole body, especially your hands and arms and legs, and your head ; and then practise a deep little and full breathing in through the nostrils. I quote here from "Self-Health as a Habit."

"Without wishing the illustration to be regarded as at all a perfect one, I suggest that one should imagine a football bladder partly filled with air, with its 'throat' up and its bigger part supported on one's hand—preferably on the knuckles—the lower part of the hand forming an arch. The bladder would represent the lungs ; the hand the diaphragm (below which would be the stomach and liver).

"When you fill the bladder, down goes the 'floor' ; out go the sides in all directions—forwards, backwards, and to the right and to the left ;

and up goes the top part, filling in any " salt-cellar " at the bottom of the neck.

" As you inhale through your nostrils (which warm and filter the air), imagine yourself to be inflating quite gently a similar bladder within you, so that its ' floor ' goes down, its sides go out in every direction, and its top part goes slightly up. (This is not the correct way of inhaling, but it serves as an easy beginning.)

" Hold the breath in for a moment or two, without straining.

" Then let it out gently. The first time you do the exercise, you can let it out through your nostrils, as in sleeping ; the second time, you can let it out through your mouth, as in speaking."

The Exercise is for the early morning, but not for this time alone. I quote from the same book :

" Practise when you wake, and before you go to bed ; before meals ; during journeys (I notice many people in the tubes, with their mouths open. How silly in these influenzial days !) ; while you are waiting for any one, or waiting at a crossing ; before any important work or play ; whenever you see any person looking unpleasant, and whenever you hear a silly or undesirable remark ! The great thing is to have frequent reminders, and this last class of reminders, by itself, might serve as a suggestion and ' mem. ' of many dozens of practices every day. Think of the blessing of it ! Fancy being grateful to a person for looking unpleasant, because he causes you to do something really healthy."

Then, when you have done the breathing, relax your muscles, especially the muscles of your hands

and feet, so as to get your energy at the centre of you, so to speak, chiefly at the Solar Plexus, at your disposal for the work of the day.

I have suggested a Course of Exercises to be done in bed, in the little grey books of the famous Pelman System. If you go in for this admirable System of Mind Training, you will be able to adopt this plan.

When you get up, first wash all over, and especially wash your teeth. And while you are washing, and afterwards, make a habit of sipping water, with the idea that it is going to cleanse you and refresh you.

You will find a section in "Self-Health as a Habit," dealing with the water-sipping as a simple daily Sacrament.

Work out your own best order of procedure after you have got out of bed. Perhaps you may prefer to sip the water after you have finished your washing. Perhaps you may prefer to do the Exercises partly or entirely before you have begun your washing.

The little Course of Exercises is in the next section. You need not go through them all every day. They are just a Course which will suit most people for most days. Personally, I prefer not to do exercises to any great extent in the early morning, but rather to reserve them for the evening, though there was a time (at Cambridge, 25 years ago) when they suited me best in the morning.

The washing should be a really thorough business, since it includes the washing of the teeth, and perhaps gargling, and the washing of the nostrils, very likely with a weak solution of salt; and the washing of the eyes. Anyhow, we should make

up our minds before we begin it that we are going to enjoy it and get all possible good from it. And we should also realise its symbolism.

A good method of washing is as follows :—

First wash with a sponge, preferably with hot or warm water. You need not expose your whole body to the air at once if you are at all liable to chill ; and especially you should avoid a draught. You can wash your body part by part.

Then soap well, and wash off the soap ; and, while you do this, realise that you are washing off everything undesirable from you ; that you are washing away any troubles. Then dry thoroughly.

Then, if you have a good reaction, you could sponge with cold water ; or you could dip your hands into cold water and rub them all over your skin, going through a skin-drill, partly with hand-rubbing, partly with rubbing with a rough towel, or loofah, or handglove, or brush.

Perhaps you might rub a little pure oil on your chest, or wherever you are thin.

There are many local applications of water : for instance, the application of cold water, particularly to the wrists. But there is no space to mention these particular practices here. Some of them are referred to in " Self-Health as a Habit."

All the time, attend to the right position of your body ; attend to the rhythmical deep and full breathing ; and enjoy whatever you are doing, and realise that it is going to help you. Do not consider the washing a nuisance. Be thankful for it, and welcome it.

A word may be useful here on the subject of early rising. If you decide that you ought to get up

early—and you will soon appreciate the value of the extra minutes for any work to be done, and for a more leisurely toilet—then not only determine to get up, but, each night, tell your Managing Mind to make you get up early !

A great help to easy early rising will be carefulness as to the right foods and drinks at the last meal.

IX

A LITTLE COURSE OF EXERCISES

BEFORE any reader begins this Course, I should like to make a few points clear.

1. First of all, the Course will not suit every one equally.

2. Secondly, it is not needed when once better position, a better habit of deep and full breathing, and so forth, have been firmly established. There are many Courses, by Physical Culture "Experts," which say that every one must do all the Exercises every day, for the rest of his or her life. This is absurd. If the "System" needs to be continued for ever, then I am convinced that it is the wrong "System."

3. Thirdly, the Exercises must be enjoyed and appreciated. Before beginning them, we must determine that we are going to get the most good out of them, and get the most pleasure out of them as well. We can do this in many ways, but especially by realising that the Exercises will bring us a great deal of health, and will strengthen our will-power and self-control, and our self-expression. The right Exercises are really not a dull nuisance, but a pleasant Sacrament.

4 Next, there must be leisureliness and concentration. To go through the movements once, deliberately and with attention to the movements, and fixing the mind on what we are doing, and especially grasping the idea that this is helping us, is much better than to rush through the Exercises many times in succession.

5. Then we must keep in our mind the idea that we are not merely going to develop our muscles, but that we are going to refine our muscles, and our whole body. Too much stress has been laid, in almost every "System," on the development and the size of muscles; too little stress on the quality, especially the refined quality of muscles.

6. We can get through our arrears on Sunday, or, if that is against the religious principles of the individual, on Saturday.

7. Last of all, we must ensure variety. There are plenty of changes from this System. It is the greatest mistake to go on with a System when it is tending to become automatic and monotonous.

8. Make your own Chart of Exercises, and make your own drawings of the Exercises; and perhaps put this up on the little notice-board in your bedroom.

9. Improve on and add to the Course from time to time. Many of the newspapers to-day, and many of the Physical Culture Papers, are offering quite good exercises. Do not take these indiscriminately, but select the ones which seem to you best. I shall be glad to be told of any improvements or additions, so that I may pass them on to others, in case this book should be reprinted.

Here is just a list of the Exercises first. One

cannot lay down any law as to how many times each Exercise is to be performed. Go through each Exercise deliberately, and in a leisurely way, and with concentration, and then, if you still feel fresh, go through the Course once more ; and so on, till you begin to feel tired. But make sure that you have intervals for deep and full breathing, muscular relaxing, and Self-Suggestion.

(i) Stretching-up, and keeping up, so as to help the position of the body. I advise more advanced Exercises to many individuals when they have mastered this simple Exercise completely.

(ii) Shoulder-Exercise.

(iii) Neck-Exercises.

(iv) Deep and full breathing, with a good rhythm. This is particularly the Exercise that should be combined with Self-Suggestion. As we inhale, we should realise that we are inhaling not only oxygen and energy, but whatever quality and whatever blessing we most desire.

(v) Muscular Relaxing, which is most easy to manage while we are exhaling, rather than while we are inhaling, or holding the breath in.

(vi) Already we have had Skin Drill. Perhaps it is better to do this after the Exercises, especially if the Exercises begin to make the skin act.

(vii) Foot and Leg Series.

(viii) The "Hundred-Up Exercise," which need not be done a hundred times ; a few times with absolute accuracy and concentration may be sufficient. This Exercise, particularly, should be done, if possible, before a looking-glass.

(ix) Liver-squeezing, and simple Trunk-movements, generally with the legs firm below the hips.

(x) For Wrist and Forearm.

(xi) Imitations of Games and Sport. There is a large list of games which provide healthy movement. The imitation of the movement of these games is not only good exercise, but also brings a certain amount of enjoyment, through the imagination of play. We can go through the movements of Swimming, of the drive at Golf, of the game of Fives, of Boxing (this is called "Shadow-boxing"), of Fencing, and so forth. These and other movements are described and illustrated in "Self-Health as a Habit."

(xii) A splendid exercise is Laughing. It exercises the diaphragm, and massages the liver and stomach, and it has many other admirable effects. We do not laugh nearly enough.

During the day, besides, we should have a walk, if we get the chance ; for it is far healthier than so much travelling by train or tram or tube. We should get an occasional run, even if we have to pretend that we are late and trying to catch a train !

Household work is good if the body be kept in the right position, and if the right technique be observed.

The same applies to gardening, for which, for many people perhaps, the best time is the evening, when it is light enough. Here, as in household work, the shoulders should not be allowed to come forward so as to cramp the chest, nor should the chin be allowed to poke.

In addition, of course, there should be actual games and recreation, about which something is said in a special section. Among the best forms of

recreation are Swimming and Rowing, which should not be carried to the fatigue point.

One great advantage of the Exercises that imitate games and sports and athletics is that, when we get the opportunity for these recreations themselves, we are in far better training and practice than if we had done nothing of the kind.

But, side by side with most games, we ought to train our left hand as well. I quote again from "Self-Health as a Habit."

"I do not urge people to make their left hand in every way as skilful as their right ; life is too short for this. I only urge them to make it less clumsy and more useful.

"I practise myself the use of the left hand in writing, brushing my hair or clothes, spongeing myself, and so on ; occasionally in games, by way of a handicap ; and in other occupations—for instance, in gardening—the left hand can be specially trained.

"Such practice (often with a certain sense of humour) is a good hobby. Try to cut anything, or draw, or model with Plasticine left-handed ; it will show how untrained that side is.

"The Exercise will develop the other side (the right side) of the brain. It tends to develop a new speech centre, and is invaluable in *aphasia* and *agraphia*. It is found good for the half-witted. We might conclude that it would give better wits to the already-witted.

"Of course, it would tend to remedy defects and deformities of nostrils, lungs, other organs, shoulders, spine, carriage, and so forth.

"It would relieve the right side, and be very useful in case of cramp, and still more useful in case of serious injury.

"The more we train our left side sensibly, the more self-respect we must have. A great bar to self-respect is the (generally sub-conscious) knowledge that we are carrying about something clumsy and unsatisfactory as a part of ourself wherever we go.

"Last, but not least, the skill of the left side is essential, in as many as 300 money-earning occupations. It will make a great deal of our work far quicker and far less exhausting.

"It is interesting to note that, according to American experiments, those who have trained their right side in any Exercise can now train their left in that Exercise in about a sixth of the time."

Most of the following Exercises are quoted from "Self-Health as a Habit."

(i) STRETCHING UP AND KEEPING UP

"Stand with the feet pointing forwards, and either together or else comfortably apart. Keep the knees well braced back. Have the weight of the body evenly distributed on the balls of the feet.

"Now, without strain or stress, stretch the chin and the head well up and back, as if you were looking at something in the sky just above and behind you. This, you will feel, will draw up your organs to a higher place. (It tends to remove the feeling of 'down-heartedness'.)

"The usual plan is to return, after this, to the ordinary position. The right plan is to keep the chest up, when once it has been lifted up, and to

bring the top of the head forward till the head and the trunk are in the proper position ; and to try to maintain this better attitude for a while.

“ The frequent repetition of this exercise has wonderful effects in benefiting not only the carriage and appearance, but also the digestion, the excretion, the circulation, the nerves, the endurance, the brain-work, the walking or other physical activity, and, indeed, the whole self.

“ When people find the initial exercise easy, I generally increase its severity, gradually giving more and more advanced movements.”

As you lift up your head and chest and organs, lift up your heart and your thoughts.

(ii) SHOULDER-EXERCISE

“ Keeping your chin in, send your right shoulder first up, then (keeping it up) back, then (keeping it back) down. Hold it down. Do a similar exercise with your left shoulder. Then with your two shoulders together. Have your hands either relaxed or stretched—not gripped.”

(iii) NECK-EXERCISES

“ The Army and Swedish Drill has quite a good series of neck-exercises, such as the turning of the neck first to the right, then to the left ; and the rotating of the head (slowly and gently) ; and the stretching of the head back. An exercise that I have found very useful in many cases is to turn the head to the left, as far as it will go without strain, and then make a bow to an imaginary person to your left ; then to turn the head to the right, and make a bow to an imaginary person to your right.”

(iv) DEEP AND FULL BREATHING

The general practice has already been described (on pages 32-33). Here I quote some more details.

"Picture within you a deflated—but not by any means empty—football bladder. (The process of filling the football bladder by forcing the air into it is very different from the process of filling the lungs by using the muscles in such a way that they create a vacuum, into which the air comes. But the illustration is useful for all that.) Imagine the neck of the bladder to be your windpipe. Imagine the bladder to be partly emptied, as you exhale. Then imagine that, as you inhale through your nostrils, you expand your bladder downwards, outwards in every direction, and then a little upwards as well. The chief expansion is downwards and outwards—not upwards (as most women breathe).

"Hold the breath in for a moment or two. Then let it out through your nostrils.

"Wait for a moment or two. Then inhale again, hold in again (without strain), and exhale again, this time through your mouth.

• "Then inhale again, hold in again, and exhale again, both through your nostrils and through your mouth, equally.

"Repeat the exercises at frequent intervals throughout the day.

"Sometimes inhale slowly and exhale fast.

"Sometimes inhale fast and exhale slowly.

"Sometimes inhale in a succession of little inhalings, and exhale in a succession of little exhalings, forming your mouth (if you are alone) into the whistling form.

“ Exhale far more thoroughly than you generally do, and than most people do.”

(v) MUSCULAR RELAXING

Here is an Exercise from one of my other books, (“ Curative Exercises ”) :—

“ ‘ Cease ’—that is a better word than ‘ stop ’—and, keeping your lips gently closed (not your teeth clenched), breathe deeply and fully in through your nostrils—hold the breath in a moment or two—then let it ooze out slowly, as an india-rubber bladder empties itself of air.

“ And, as you let it ooze out slowly—please read these words slowly too—let the muscles of your hands grow limp and dead; let your fingers and hands and arms hang down quite heavy by your side, like bits of sodden cotton-wool at the end of a piece of string. Do not ‘ hurry up.’ Stay there, relaxed like a drooping plant. And, for you are in private now, and need not shrink from behaving sensibly—smile. Let your eye-muscles relax.

“ Every time you exhale, exhale not only the carbonic acid gas and other poisons, but also all ideas of worry, all anxiety, all fear, all hurry, all ill-nature, all resentment, all ugliness, all effort and striving, all doubt. Sink down, and call up in your memory and imagination things sweet and restful—for instance, the delicious moment that comes after the relief of toothache.

“ Then, when you are tranquil, when you feel no feelings against anyone or anything (or even against yourself), quietly lift up your head, and, as you take a deep and full breath in through your nostrils, open your eyes, pause for a few moments,

and come back into the world, and know that, in future, your health, your sanity, your poise, your power, will depend, not only on food, but also on repose."

(vi) SKIN-DRILL

This is described more fully in "Self-Health as a Habit," and in "The E.M. System of Physical Culture."

There are many forms of Skin-Drill, including rubbing, pinching, slapping, etc.

(vii) FOOT AND LEG SERIES

"Without gripping your hands, but keeping your chin in, and the small of your back hollow, stand on one leg, and send the other leg, straight and stiff and with the knee well braced back, in front of you. Send the toes down and away from you, as far as they will go, so as to stretch the whole front part of the leg. Keep the stretched leg and foot—say the right leg and foot—thus for a few moments, and try to separate the big toe from the other toes.

"Now send the right foot out to the right as far as it will go without strain. But still keep the knee braced back, and the toes as far from you as they will go. Then send the right foot to the left instead.

"Next, still having the leg stiff and straight, send the heel down, and bring the toes towards you, so as to stretch the whole *back* part of the leg. Hold this extreme position for a few moments, as you would if you had cramp.

"Then stretch the toes down again, so that the foot is pointing straight forward, not to either side.

“ Move the stiff and straight leg about in various directions, forwards, backwards, and to the sides, and in a circle. Be sure not to strain.

“ Then rise on your toes.

“ Then, keeping your toes as far from you as possible, draw up your knee, and clasp it with your hands, and bring it up towards your chest.

“ Last of all, shake out your foot, as if it were a heavy weight. Try to shake the stiffness and tension out of it.

“ Rest for a little time, and take a deep and full breath in through the nostrils ; hold it in for a few seconds ; then let it out in a series of ‘ noiseless whistles.’ Repeat this several times.”

(viii) THE ALTERNATE WALK & RUN, AND A
“ HUNDRED-UP ” EXERCISE

I quote here the Exercise, that I adopted from W. G. George’s famous invention. The Exercise need not be done a hundred—or even ten—times. I recommend it to many of my busiest Health-Pupils.

“ To run for three miles without stopping would tire most people. To run for a quarter of a mile would tire many. But in the early morning or in the evening after work run or trot thirty yards ; then walk till you have recovered your breath. During the walk watch the scenery, if there is any ; then repeat the run for another thirty yards, and so on. This will scarcely tire you at all, if you gradually increase the distance. In an hour you will be able to get through perhaps a mile or two of running or trotting without any fatigue.

"Take a warm or cold wash all over immediately afterwards.

"If it is impossible or inconvenient to get out, then go through the action of walking and running with bare feet in your bedroom, with the window well open at the top and bottom.

"Bring your legs alternately up and down, taking care to keep their action straight up and straight down, with the feet pointing forwards. When you can do this easily, then move your right arm up with your left leg, and your left arm with your right leg.

"Running exercises many muscles; when running, or imitating the action of it, lift your knees up high; you thus help to wake up your liver. Sir Lauder Brunton emphasises the importance of this."

(ix) LIVER-SQUEEZING AND TRUNK-MOVEMENTS

Put your right foot up on a chair. Then, without straining, bend your body over to the right, and go through various movements that will squeeze and exercise the liver region.

"Standing with your weight evenly balanced on the balls of your feet, and, with your feet facing straight forward (not at the absurd German and Swedish angle), and either together, or comfortably apart, and with your shoulders back and down, your head back, and the small of your back hollow, keep the legs stiff and firm all the time.

"Move your trunk in various directions, without straining; forwards; backwards; to the sides; forwards to the right; backwards to the left; forwards to the left; backwards to the right; in a

circle, first in one direction, then in the other ; turn it round, first to the right, then to the left, so that you almost face backwards.

“ Then move it freely about, as you feel inclined, sometimes moving the shoulders and head and arms as well.”

(x) FOR WRIST AND FOREARM

“ Standing in a comfortable position, with your chin in and the small of your back hollow, send your left arm back and down behind you as far as it will go ; let its palm face away from your body, the back of your hand being towards your left leg. While you do this, keep your right elbow to your side, and clench your right hand, with its palm facing you, after holding the palm as if it were a mirror into which you were looking. Send the right thumb out as far as it will go to the right and away from you.

“ Now, while you keep your chin in and your back hollow, open your right hand, and send its thumb across in front of you to the left as far as it will go, the little finger going meanwhile to the right. During this movement, send your left hand up till it is bent with the elbow well back, the hand on a level with your shoulder and open, the palm facing away to the left.

“ Come back again to the other position with a brisk snap.

“ Do this now with the sides reversed.

“ Among other advantages of this exercise, besides the nerve-tonic of the snap, and the development of the wrist, forearm, and shoulder, the independent control of the two sides of the body is

encouraged. The right arm movement belongs to the ' Full Contraction ' System of Mr. Macdonald Smith."

(xi) SWIMMING ON LAND

" The following movements are better, as scientific physical Culture, if each hand and arm works in turn while the other rests—more as in the side stroke in swimming.

" Stand with the feet both facing forwards, and not in the ridiculous position of the orthodox drill, with the heels together and the toes out. The feet can be, say, nine inches apart. (Of course this exercise is not exactly like swimming so far as the legs and feet are concerned.) Keeping your head and trunk well back, squat down, till you are nearly sitting on your heels.

" In this position, bring your open hands up under your chin, with the thumbs touching each other, the fingers together, and the backs of the hands touching the chin. As you rise up to the upright position, till you are on your toes, send your hands and arms together straight up in front of you ; then, while you squat down again, lower your thumbs, and sweep round with your stiff arms, as if you were pushing the water back, till your elbows come again to your ribs. Then repeat the movement.

" This stretches and contracts some of the most important muscles of the body, and ' massages ' the stomach and liver."

(xii) LAUGHING

When you are alone, either laugh, or go through the action of laughing. It is splendid exercise for

the diaphragm, and also massages some of the most important organs in the body.

X

WHILE DRESSING

HERE, as in gardening and household work, close attention should be paid to the right position of the body; you should keep the body in its right attitude, particularly as regards the curves of the spine, and the shoulders. This will not only improve the appearance, but will help us to maintain the right state of mind, and will economise energy.

Part of the correct technique of life is to economise energy by not using muscles needlessly, and this we can do by relaxing muscles that are not required for any given purpose. Certain parts of the work of dressing tempt us to use muscles needlessly—to frown and grip and strain. If we avoid tension and waste of energy here, we shall get into the habit of economising energy elsewhere.

At intervals, while dressing, we can sip water, and we can practise deep and full breathing in through the nostrils, trying, as far as possible, to keep to a rhythm independent of the movements which we are going to do; that is to say, maintaining what may be called our internal poise, which depends so largely on the rhythm of the breathing, and not holding our breath, and not breathing spasmodically, as so many people do during a great part of their life.

If we get control during these simple acts, it will

help us to get control all through the day. As a practical writer has recently said, what people are suffering from is, to a large extent, want of self-control.

At intervals practise Self-Suggestion, in whatever form of that art suits you best. It may be in the form of giving orders to your Managing Mind to put things right and to keep you in a good temper, and quiet and calm and easy throughout the day. Do not forget to send out also kind "Suggestions" to others.

Now this may seem very absurd. There are probably hundreds and hundreds of people who, directly they read this little section, will say: "How very silly and fussy this is!" But which is the better: to let the body go on in its wrong position, and the mind go on in its wrong attitude, and the breathing go on sharp and shallow and jerky, or else to put these things right at a time when we might otherwise be standing wrongly and thinking wrongly? If we combine dressing with the correct technique, and attention to the position of the body, and attention to the attitude of the mind, and attention to the rhythm of the deep and full breath, we shall be doing something much less inhumane than killing a number of birds with one stone.

Anyhow, even if the practices seem absurd, do not condemn them, but try them fairly, and judge them by their all-round results in a few weeks' time.

Anything is better than to regard dressing—as so many people do—as a sheer nuisance. Regard it rather as a useful opportunity for health-giving practices.

An objection quite distinct from the above (that attention to such matters is "silly" and "fussy") is that we ought to concentrate on whatever we are doing.

Now, it is quite right to be able to concentrate on the act or acts of dressing; but it is quite right also, especially when we have mastered the correct art, to be able to ignore the act or acts, and to concentrate at will on other activities instead.

The thoughts need not confine themselves to the above practices. Sometimes, for example, we can glance through the list of ideas, (see page 206), and tell the Managing Mind to be on the look out for—and to collect—fresh ideas under these headings every day.

There is no need to hurry. Enjoy a leisurely toilet. It is worth while to get up a few minutes earlier, so as to secure this.

XI

BEFORE BREAKFAST

ALREADY some readers will have put into practice the Course of Exercises, even if they have only spared a few minutes for them. Others would rather not take any appreciable amount of exercise before they begin their day's brain-work.

At one time I used to do my best brain-work when I had had vigorous exercise in the early morning. I used to get up at six, for a great part of the year, and either have an alternate walk and run, as described in "Self-Health as a Habit," or else, perhaps, a game of Lawn Tennis. I used

to have a wash before the exercise, and a full hot-bath, followed by cold plunging and flesh-rubbing, afterwards.

Now, however, I prefer to give my first energies to my brain-work. I regard the early hours as the freshest hours of the day, and I try to devote them to my most important subjects.

Others do a better day's brain-work if they have a walk before breakfast, or play a game, or have a swim (through this tends to make most people sleepy), or do a little gardening, or a little carpentering or modelling, or a little reading.

For many people are most helped by a certain amount of good reading, which tends to put their minds right and to set them in the right direction.

Very much depends on what the day is going to be. If it is to have a fair amount of exercise in it, we need less exercise in the morning. Or, again, if we are able to get vigorous exercise in the evening, then we do not need it in the morning as well. Much depends also on the week-end. If we are to get plenty of vigorous exercise at the week-end, and if we are going to feed and drink sensibly during the week, we shall have less need of vigorous exercise in the morning.

Just one word, here, as to getting up promptly, when one has decided that one will do so. I used to be a bad offender here. Among the helps to regularity will be more careful feeding the day before, and a quiet order to the Managing Mind the night before.

XII BREAKFAST

DIRECTLY we begin to take our life to pieces, and consider each piece or section of it, and each piece or section of the day, in an open-minded manner, we are bound to ask ourselves all sorts of questions. It is just the same when we dissect our business, or household management. We are faced with a number of interesting and important problems.

One of these problems has appeared already. Shall we take much exercise in the early morning, or shall we not? The second problem to be solved is, Shall we have a heavy breakfast, or a light breakfast, or no solid breakfast at all?

Anyhow, I have advised people to practise water-sipping early in the morning and while they dress.

As to breakfast, my personal experience may be of use again. I have no wish to be egotistical; but, when people have relied on one system, and have afterwards experimented and found that another system is better, they are more to be trusted than those who have only tried one, whether it is the orthodox system or a "crank" system. I do not lay down a law for others, but I urge them to make sensible experiments, and judge for themselves.

There was a time when I used to have a very heavy breakfast—a far heavier breakfast than most people have to-day; and I used to think it necessary if I was to get through my morning's work and exercise without breaking down. Then I tried the no-breakfast plan, and felt perfectly miserable for

two days, and gave it up! Afterwards I tried it again, but this time with a cup of weak tea instead of nothing at all. But then I found that it suited me, and I was able to do far more work and to take far more exercise with greater ease and enjoyment and less fatigue than before.

The theory is that after the night's rest the body is like a dynamo primed with energy, and that its energy should not be used for digesting food, but should rather be used for the finest work of the day; which undoubtedly, with most people, is the morning's work.

We can take a lesson from some of the Continental peoples, whose breakfast consists of coffee,—it is too strong for most people—and scarcely anything else beyond the milk that is mixed with the coffee, and the roll and butter.

A great friend of mine, well-known for his health and for his good work, prefers a breakfast consisting only of fresh fruit; but this is inadvisable where the system is already acid, as the system of most people is.

Another friend of mine thrives on a breakfast of salad only—not tomatoes or beetroot, but especially lettuce or celery or watercress.

Whatever the breakfast be, if there be any breakfast at all, let it be a breakfast with thorough mastication and appreciation of the food, and with no hurry at all.

Most sedentary workers, I find, after a fair trial of several days—which trial had better be undertaken during the holidays—are fitter without porridge, and fitter without much sugar or jam or marmalade (unless they have a vigorous daily life

in the open air), and without much bread (especially without much coarse wholemeal bread), and without strong tea or strong coffee or strong cocoa or strong chocolate.

There are two ways of testing the light or no-breakfast plan.

The first is to lessen the foods and drinks by degrees: to take, by degrees, less sugar and jam; and say half the amount, or half the strength, of tea or coffee or cocoa.

Another plan is to wait for a holiday, when it does not matter so much whether you feel energetic or not, and then give up a week to the trial of the light or no-breakfast plan, ignoring the effects of this plan (which may be very unsatisfactory) for the first few days.

One thing may be said of the light or no-breakfast plan without any fear of contradiction. It is that this plan has never yet succeeded until it has been tried.

It cannot be denied that the plan is economical of time as well as of food and of digestive energy. And, curiously enough, many of those who have tried it fairly have not found any desire to increase their mid-day or evening meals considerably.

If, however, the reader persists with the orthodox breakfast, let it be regarded as a good opportunity for practice in keeping happy. It is often a most trying time!

And also, like the meals, as a training in more thorough mastication and insalivation of all foods. About this valuable art I quote from "Self-Health as a Habit."

"There is scarcely anyone who seriously advo-

cates quick eating, with inattention to the tastes of foods (unless the foods are very dull or nasty). Almost the only excuse I have heard for what may be called the lazy hurriedness of 'golloping' is that 'the inside must learn to do what it is told to do, and to be servant and not master,'—which is very like the old attitude of the employer to the employee.

"By the way, of all employees who demand proper treatment from their employers, how many give proper treatment, as employers themselves, to their own employees—their organ-minds and cell-minds, the servants within the gates of their lips?

"Those who 'gollop,' eat more food, enjoy it less, utilise a smaller amount of what they eat, create more waste matter within them (by fermentation, etc.), expose themselves to more indigestion, dental-troubles, and so on, besides encouraging a general habit of inattentive and unthorough rushing.

"Those, who, without morbid fussiness, attend to the tastes of foods, and appreciate these tastes, save more food and money (for themselves or others), enjoy their food more, utilise more of what they do eat, have less refuse and poison within them, and are therefore cleaner and healthier altogether, have better digestion and better teeth; and develop the excellent habits of concentration, leisureliness, and self-control.

"Such are a few of the many advantages of more thorough mastication and insalivation of all foods, and attention to their tastes.

"The objection that one has to be 'always fussing about one's bites' has been answered already, when the similar objection to the practice of deep and full breathing was disposed of. Con-

scious practices give rise to the sub-conscious habit, which henceforth is seen to, without effort, by the Managing Mind.

"The devotees of 'Fletcherising' are to be reckoned by tens of thousands. Some adopt the plan only partially. Gladstone fixed on a number of bites for every mouthful. And this plan (say 30 or 32 bites) appeals to many minds. But, whichever way be chosen, there should be no 'dreary duty' spirit. There should be the spirit of appreciation, with the sensible idea that the practice is well worth while."

XIII

FALSE HUNGER

"NATURAL Hunger is not a craving for food. I have known people, during a voyage on a liner, feel empty if they missed any one of the six or seven or eight meals which a disgusting custom used to offer to travellers—and perhaps will soon be offering again. This was not Natural Hunger. It was False Hunger—sometimes known as Habit Hunger."

"It is a great pity that so many doctors and vendors of 'digestive' medicines tell their publics that the digestion takes from 3 to 5 hours. The digestion in the stomach, it is true, sometimes takes from 3 to 5 hours, more or less. But that is only the digestion—or, rather, only the partial digestion—of one food element: namely, the Body-Building or Proteid. The stomach does not digest starch nor sugar nor "fat" nor oil. The digestion and metabolism of these elements goes on slowly as

the food moves slowly along a tract of more than thirty feet.

"Individuals differ widely as to the time that the full digestion and metabolism and assimilation of food actually takes. But X-Ray examinations, of a meal taken with bismuth, prove that the process of assimilation is not one of 3 to 5 hours. Probably 12 hours would not, as a rule, complete it, if we leave out of consideration exceptional cases.

"If, then, people are not truly hungry, why do they feel ravenous? There are several reasons.

"One is that the food may be fermenting, somewhat as pig-tub wash is sometimes seen fermenting. The irritation and the gases are lessened when more food is put into the stomach, which one of my Health-Pupils correctly spelt as sto-muck. What people think is a healthy hunger is often the discomfort due to fermentation.

"Another is that the stomach may be distended and enlarged, and its walls do not satisfactorily churn and mix the foods.

"Or the stomach may be 'sagged,' and keep the food too long within it.

"Among other possible reasons are weakness of the digestive or the neutralising juices; excess of hydrochloric acid (due partly, I believe, to excess of carbohydrate foods in the past); weakness of the 'peristaltic' muscles; and, last but not least, habit—the habit of having a large meal at a certain time.

"How, then, deal with the craving?

"First, understand its real nature.

"Then sip water, preferably hot water, either distilled, or softened by the tiniest pinch of an

alkaline powder such as I often advise for those who suffer from flatulence."

From "Self-Health as a Habit."

There is a "hunger," or craving for food, that is real as a feeling, but false as a proof that food is needed and will help the health and fitness of the body and mind.

Before deciding that, whenever you feel as if you want food, you *must* be genuinely hungry, consider three points:—

1. The dipsomaniac feels as if he wanted alcohol ; the habitual smoker feels as if he wanted tobacco ; and so forth. This is true of nearly all morbid cravings ; but it is not recognised by the medical profession and others as applying also to the craving for food at the wrong times. It seems like actual hunger, but it is really not hunger ; it is, rather, a morbid craving.

2. Secondly—consider how long it takes to digest food. In the stomach alone, the food may remain from two to five hours. In the stomach, it is generally agreed, only one kind of food is digested ; namely, the body-building. Some of the elements that are in meat, fish, fowl, eggs, cheese, etc., are partly digested in the stomach. And even these are not completely digested in the stomach ; for the pancreatic juice helps to complete the digestion and assimilation. The starchy and sugary foods may begin to be digested in the mouth, but the greater part of the digestion of them, and of the oils and fats and other elements, take place after the food has left the stomach : that is to say, perhaps four hours after the food has been taken. We might,

without hesitation, say that the full process of digestion and assimilation probably, in most cases, lasts not less than twelve hours.

3. Thirdly, the result of a *fair* trial of not eating between meals, or of not having too many meals, but of sipping water—preferably hot water, and sometimes with a little special soda in it—has proved that it is a “false hunger.” After a few days, most people are quite satisfied without the extra food, and they are better, physically and mentally, without it.

What does the feeling come from? For example, why do so many feel “hungry” about an hour, more or less, after a plate of porridge, especially if sugar or syrup be added to it? Or after a typical, badly-balanced “vegetarian” meal? Why do they feel so full at the time, so hungry afterwards? I have given a partial explanation in the book from which I have just quoted.

One reason is that the stomach is distended, and that it has become distended as a habit, and therefore its walls do not “churn” and move the food about, and thus help the digestion of the food.

Another reason is fermentation. The contents of the stomach ferment, and this causes discomfort, and what is mistaken for “hunger” and a genuine desire for food.

Besides this, there is often a sagging of the stomach: in most people, in “civilised life,” the stomach is lower than it should be, and consequently keeps the food in it too long.

Obviously, therefore, besides the sipping of hot water, which will help to lessen the fermentation,

there should be that simple little exercise (see page 41) of stretching up and keeping up.

Sooner or later, most people, if they do not give in and grow wrongly old, have to face the choice of altering their ways of eating and drinking and thinking, or else of getting less and less efficient, less and less happy, and less and less attractive. It is best to begin to alter the ways as soon as possible. Do it now.

The feeling of false hunger is a real one, but it is put down by the public to the wrong cause. It is not due to a genuine desire for food and nourishment; it is due to the wrong food and drink having been taken, and probably to excessive food as well, gobbled down quickly.

In most cases the false hunger disappears after a few days. And then there comes greater fitness, together with greater economy of time and money and energy.

XIV

WHILE GOING TO WORK, AND WHILE WALKING OR TRAVELLING

ONLY lately have people begun to realise how much time they have wasted, and how many opportunities for Health-Culture they have missed every day.

Among the most wasted or misused times of the day are the times when we are going from place to place. We are apt to let our thoughts wander aimlessly, or else to concentrate on the worries of our life, which nowadays seem to be greater than ever before.

Here are a few ideas for practices for Health and Efficiency while we are going to work.

Once again, the position of the body may be corrected from time to time, especially by the Shoulder Exercise, and by the Exercise in stretching up and keeping up.* This need not be done as a full movement; an approximation to it may be practised without anyone noticing anything peculiar. For one of the great aims of an English person is not to be noticed as doing anything particularly healthy at any time in the day, unless it is playing a game.

Often and often there should be the practice of the deep and full breath, inhaled through the nostrils, held in for a moment or two, and then exhaled thoroughly, usually through the nostrils.

We should use all kind of reminders. When we are opening a door and walking in or out; when we are just going to sit down; when we have sat down and are waiting for something—perhaps for our meal; in fact, on all sorts of occasions; we can make a point of practising the deep and full breath. A long list of opportunities is offered in "Self-Health," and a shorter list in a later section of the present booklet (see page 99).

We can combine the breathing, as already advised, with Self-Suggestion, imagining ourselves to be inhaling energy, or patience, or whatever quality we want, and "exhaling" whatever is undesirable.

There should be a better method of walking; the body should be kept in a better position, and at a better angle, and attention should be paid to the angle of the feet. A hideous habit crept in in the last generation, and it still persists—the habit of

turning out the toes. Exactly how this originated, it is hard to say. Probably the German and Swedish drills are partly responsible. It is an uneconomical and ungraceful way of walking. The big toe should point straight forward during the walk. There are hardly any women who walk correctly. When they do walk correctly, everyone admires their walk.

There should be attention paid to the relaxing of the muscles, particularly the muscles of the hands, the eyes, the throat, and the neck. There is no advantage in "gripping" with these muscles—for we can grip with the muscles of the eyes and the muscles of the throat, as well as with the muscles of the hands. When muscles are not wanted, we should let them rest.

During the travelling time, we can practise and strengthen our concentration. This is a very interesting hobby. It is, of course, advised in the "little grey books" of the Pelman Institute. All sorts of things can be observed and recalled afterwards. One of the great conjurers—Houdin—used to look at the contents of a shop as he passed, and try to reproduce these contents in his mind. With constant practice he was able, after passing a shop, to recall everything that was in the window of that shop. We can notice faces, advertisements, and so forth; not that these things are useful in themselves to remember, but that the practice in remembering them is excellent for the mind. If, however, we prefer to do a little reading when travelling, then we can concentrate on that, and make a point of ignoring all external sounds and interruptions.

I should like to see more people, in trains and trams, either talking in a free and friendly way, or

else reading, or making notes. I feel sure that travelling times are capital times for serious and thoughtful study and reflection.

Above all, at these times, we can practise keeping happy, or, at least, not frowning and not worrying. I have written a little book on the subject, "Keep Happy."

We can imagine pleasant things ; that is a great help. Especially we can imagine ourselves succeeding in all the good things that we want to succeed in, such as getting on splendidly with our work, improving in our health, enjoying ourselves thoroughly, and helping others.

At such times we can also work out problems and form plans. Personally, I always carry about with me paper and pencil, ready to jot down any useful ideas that occur to me.*

If we read in the train or in the tram, we should select especially books or leaflets that have good print. When the light is perfect, then is the time for reading good literature which is not so well printed.

Most people, however, will prefer not to read when they travel, but rather to observe. If there is any beautiful or interesting scenery which we pass, how very few people take the least notice of it. Most people do not appreciate the green and the other colours of nature when they see them. They do not appreciate the sky. They pass through the beauties of nature without getting any benefit. It is as if they were offered beautiful food, excellent for their health, and refused it. The scenery of nature is food for the eyes, and for the mind as well.

It is not enough merely to notice casually. We

* See also page 206.

must practise storing up pictures and ideas permanently in our minds. There are some people who, when they have had a holiday, live that holiday over and over again, and get some of the health once again which they got from their holiday itself.

An excellent practice, as hundreds have testified, is my plan of recalling exercises in memory and imagination after one has done them. Take any exercise you like, go through it deliberately and leisurely, and with concentration, and with the idea of recalling it afterwards in imagination. Then keep still, and preferably close your eyes, but go through that movement in imagination, almost as you would in a dream. This will be a mild form of muscular exercise, as Professor W. G. Anderson, of Yale University, has proved conclusively by means of his balance bed. This practice trains the imagination, as well as training the muscles and improving the circulation.

Here, once again, I must be egotistical. I have tried all sorts of ways of using the time of travelling, and I have found that the following is among the best. Before I start on the journey, I am not quite sure what plan is going to suit me best, so I take a number of alternatives. If it is a long journey, I take with me many books and papers. I read each in turn till I begin to feel a little bit tired of the subject ; then I close that book or paper, and take up another.

It is surprising how much valuable and varied information and thought one can get through in an ordinary journey.

It only goes to prove that tiredness is often not general, but local, and can be cured by a change of activity.

XV

THE MORNING'S WORK

"TECHNIQUE may be said to be that which the expert uses naturally and intuitively and generally without consciousness and awareness. Technique is that which is a better way of doing the thing than the usual way, better as regards efficiency, ease, and economy of energy. Technique is that which can be mastered to some degree by any one.

"I am preparing a whole book on the subject of Technique. Here I need only suggest one or two simple examples.

"Give a clerk in an office a hundred envelopes to fill and fasten down, and the clerk will very likely take the enclosures one by one. She will take one enclosure, put it into one envelope, moisten the flap, stick it down, and rub it. And the envelope is ready for the post, if it has been stamped. This seems all right, and is still quite the usual method in many offices in England to-day. But, by way of experiment, get a hundred envelopes and a hundred enclosures, and time yourself while you fill them in this way. Then take another hundred envelopes and enclosures, and apply the following method.

"First, fold all the enclosures.

"Then put them into the envelopes, and place the envelopes, with the gummed strips uppermost, on the top of one another, but with just the gummed strips showing, so that there is a series of gummed strips and nothing else to be seen. Then take a sponge or a brush, dip it in water, preferably warm

water, and moisten all the gummed strips that are showing. Next take up each envelope in turn, and fold it, but do not trouble to fasten it down. Put each fresh envelope, as you fold it, on the top of the last, till you get a pile. Then press these down, and rub only the top envelope several times, and the whole lot will be found securely fastened. You have done the work in ever so much less time than it took to do each envelope separately."

From "Self-Health as a Habit."

Most people rush into most things unready. They might take a lesson from games, where we usually begin with a knock-up, so as to get into the swing of the game, before the game itself starts. Or we might compare the tuning-up of the violin before a piece is played.

I once watched a Hindu preparing for his religious devotions. He spent quite a number of minutes in stretching-up, so as to get his spine straight, and then in getting his nostrils free, and his rhythm of breathing satisfactory. Not till then did he feel ready to pray.

The first exercise for the preparation of the morning's work can be stretching. We need not do this at all ostentatiously; in fact, people will scarcely notice that one is doing any exercise at all. One stretches up and back, and then one comes forward again, but one holds and keeps the head up higher than it was before. This is so much better than going through the morning's work in a slouchy and slumpy position, with the chest cramped, and the organs sagged, and with other disadvantages as well.

Then there should be, once again, at least two practices of the deep and full breath ; and, if there is time, several practices in succession, with the idea that you are actually inhaling the right spirit for your work—intelligence, and wisdom, and the power to improve your way of doing the work, and so forth ; but, above all, that you are inhaling the spirit of enjoying the work, and welcoming it, and getting the greatest possible good from it. If you start work with this spirit of appreciation, you will get through the work far more satisfactorily and easily, and with far more advantage to yourself and others. A good “ Suggestion ” is that you are going to improve steadily in the work, and do it better and better every time. Or you can regard the work as if it were a good game to win.

Be sure not to exert and keep tense any muscles which you do not require to use—particularly, once again, the muscles of the hands and the eyes and the throat, with which one is apt to be “ gripping.” While the centres should be firm, while the spinal column should have its correct curves, the extremities should be free. It is a good plan to smile with the eyes. This makes the work far less trying to the eyes.

Besides welcoming the work, we should give orders to our Managing Mind to co-operate with us in the work. Exactly what proportion of our thinking is done by the Managing Mind, rather than by the conscious mind, has never yet been accurately calculated ; but I should be inclined to think that often it approaches ninety-nine hundredths of the work. This Managing Mind is largely influenced by orders that we give to it.

Therefore it is a capital plan to give orders to the Managing Mind to do its work as well as possible. I have often used this plan in the preparation of articles and speeches, and I have found it wonderfully effective; though perhaps the best time for it is just as we go off to sleep at night. It is, however, effective to a more or less degree at any time throughout the day.

We may assume that everything that we want for our work has been collected beforehand, and especially the necessary apparatus.

Then we can plan out our work beforehand as well, instead of rushing thoughtlessly into it. It may be the best way, although it does not suit all, to put the hardest task first, to be finished while we are comparatively fresh, leaving the easier tasks for the end of the morning's work. No hard-and-fast law can be laid down; for the more mechanical work requires, especially, speed and ease, whereas the more originating and inventive work may require greater leisureliness.

But it is very important indeed that we should improve our technique in everything—our technique of position (for there is a technique of position or attitude), and our technique of writing, or typing, or whatever else we may be doing, to say nothing of our technique in thinking. At first it may seem as if no improvement was possible. This is the difference between the English and American employee. The English employee generally assumes that whatever is customary is right. The American employee generally assumes that there is always a better way of doing anything than the way which is in vogue.

Time yourself occasionally ; it is interesting to find out when your best work is done. At first you do not get into the full swing of the work ; and it is so with exercise as well. You require to get "warmed-up" to it, so to speak. After a little while you find yourself working more and more quickly and easily and satisfactorily. This goes on for what we may call the period of the *optimum* work. Then, by degrees, you lose your highest excellence and greatest ease, and the work becomes a little less rapid and less economical of energy. Do not go on until you have actually reached the extreme point of fatigue ; for, as I shall show later, when you have reached the extreme point, the energy which you use up is far greater than the energy which you would use up for the same work while you are fresh. And recovery takes longer.

Do not go on too long when once you begin to feel tired. You will save time, as well as energy, if you pause and rest.

I quote again from "Self-Health as a Habit" :
"Start leisurely, not with a rush, but, rather, letting the pace 'increase itself.'"

"Notice when your work begins to be at its best and easiest and quickest. The time may vary from day to day, but you will soon find an average time, say about ten minutes after you have begun

"Notice how long your work goes on at its best and easiest and quickest, and when it begins to decline in quality and facility and speed.

"Stop, as soon as you can manage to, after this descending tendency of the curve.

"Have a spell of rest or change before you begin again.

“Use the statistics when you plan out your future hours of work.”

XVI

SPELLS, AND PAUSES IN THE WORK

THERE have been many investigations made lately, particularly in America, as to the advantage of working for shorter periods, perhaps with more energy, but, anyhow, stopping before actual fatigue is reached. Sometimes the number of hours' work in the day has been shortened; sometimes the same number of hours' work has been done, but longer intervals have been allowed between the spells of work. Much valuable information should be utilised by businesses and by individuals, though it is a great pity that certain English authorities have accepted so blindly, as if it applied to all our workers, the statistics which are drawn from American businesses, where the employees work at far higher pressure, as a rule, than they do in England.

Do not begin your work in too great a hurry. Start gradually, and increase the pace gradually.

Go on with your work at a good pace while you still feel perfectly fresh and fit for it.

When fatigue begins, as I have already suggested, then stop if you can, and have a pause.

In the pause you may be able to change your work, or you may be able to take some kind of exercise. Anyhow, whatever you do, relax your muscles, practise a little deep and full breathing, and a little Self-Suggestion, and bring back your mind to the state of happiness and cheerfulness—if it has departed from that state for a while.

Spells of rest are really, in the end, economical of energy and time and money. They may be compared with a good investment. They seem to be using time, and so they are, but they are really using it in the form of a profitable outlay.

If you rest, rest well, and enjoy the rest. Do not worry about when you are going to begin your work again. Throw your work absolutely on one side, and rest. Attend, if you like, to the deep and full breathing (and to the benefit which you will get from it); and, once again, to the muscular relaxing and smiling with the eyes.

If you are able to do a few exercises, obviously among the best will be the stretching-up and keeping-up exercise (page 41), to counteract the effect of the cramped sitting position.

Then there are the foot and leg exercises, which equalise the circulation, and extend the cramped limbs, and relieve the brain. There are many people who find that, when they have been working for some time, their feet become cold, and their head becomes heavy and congested.

One of the very best and simplest of all exercises is to get up and rise on the toes a few times. This has a number of good results, and it effects quite an improvement in the brain-work that follows.

XVII

WHEN INCLINED TO BE NERVOUS

NERVOUSNESS is a great obstacle to successful and happy work, as it is to successful and happy play. I used to find that my nervousness made my work

(and my play) less enjoyable, and more tiring to me, and more trying to others ! I offer only a few helps here. I shall offer further helps directly, when I suggest how to make interviews more satisfactory.

First of all, look confident. Get into a confident attitude of body ; and then you will find that the feeling of confidence* will come. Look confident and speak confidently.

Relax the muscles of the body. Do not fidget. Do not be tense. Do not grip. Keep all muscles relaxed which you do not require for use ; and then you will find that the sensation of calm and ease and comfort will come. Muscular relaxing (see page 44) is one of the expressions of Faith.

Next, do the deep and full breathing, several times in succession, inhaling through the nostrils, holding the breath in, and then letting the breath out as thoroughly as possible, and then resting. While you are inhaling, imagine again that you are inhaling calmness, confidence, peacefulness, success. Perhaps the best breathing for this purpose is what is called the Dorsal breathing. It is so easy to do it while you sit or stand or walk. This is how I generally advise it for many of my Health-Pupils, especially women :—

Keep your shoulders back and down. Exhale. Then, as you inhale through the nostrils, expand your lungs backwards and downwards, instead of the usual forward expansion. Hold your breath in for a second or two. Then, as you let your breath out, draw the part of your body above your waist upwards and forwards.

* See page 188.

Give orders to your Managing Mind. Do not mention "nerves" or "nervousness," but tell your Managing Mind to make and keep you confident, calm, easy, poised, and comfortable. As O. S. Marden says: "You will find a tremendous help in constantly affirming that you are the person you wish to be; not that you hope to be, but that you actually are now. You will be surprised to see how quickly the part which you assume will be realised in your life, will be revealed in your character."

Realise the power which is within you, at your centre, and which is everywhere round you, and take the true view of all circumstances. Welcome them, and regard them as sent to help you and develop you and train you.

Welcome every event, and welcome even the sensation of "nervousness," as reminding you to practise exercises that tend to positive confidence and comfort and mastery of the situation.

XVIII

BEFORE AND DURING INTERVIEWS, AND BEFORE AND WHILE SPEAKING

INTERVIEWS are a most important part of business life; they are a very distressing part of business life to many, and sadly unproductive of good to the self or to the Business.

I remember how, in earlier years, I used to feel very nervous; and I am sure that this nervousness was the cause of a great deal of loss of energy, and a great deal of loss of efficiency. No one can do himself justice when he is nervous.

One wants to feel easy and confident; but the mere advice to people, to feel easy and confident, does not carry them very far.

First of all, it would be well to carry out the general hints offered in the last section, particularly with regard to the establishment of the deep and full and rhythmical breath. For, when the breath is deep and full and rhythmical, nervousness is practically impossible. To master the breathing, and to turn deep and full and rhythmical breathing into a habit, is a long step towards the cure of nervousness.

General Gordon is said to have had an excellent plan. Before an important interview, he used to imagine the interview; he used to imagine the other person as coming into the room, and to imagine himself as meeting him, and to imagine the two of them conversing together with the idea that they would have a helpful and pleasant meeting. Then he used to find that the meeting went smoothly. The satisfactory rehearsal in the imagination is a great aid to the coming performance.

Another means of expressing (and therefore of feeling) calmness and confidence, beside the deep and full and rhythmical breathing, is the relaxing of the muscles. Those who feel easy have their muscles easy as well. And this means not merely the muscles of the hands, but also the muscles of the eyes and throat.

Try to have no fear at all. And a great way of banishing fear is not to think of fear, but to think of something positive: for instance, to think of the desire to help yourself, and to help the other person and the Business as well.

Give orders to your Managing Mind to make things turn out well, and also, of course, to make you yourself thoroughly comfortable and at ease.

Express confidence and ease all the time, even if you do not feel it.

Many people have told me that by these helps, although they had been nervous before interviews in former years, they have become quite calm and comfortable.

A good hint is, when you are having an interview, to wait a little while before you give your answer. Try to recover poise if you have let it slip, and try to get perspective. Do not answer in a hurry, or you are quite likely to say the wrong thing. Wait for a moment, and (if you have time) tell your Managing Mind to give you the right view of things; then the right view of things will be "suggested" to you.

Welcome interviews as good opportunities for developing your mastery of yourself and your conditions.

XIX

WHILE LISTENING

How few are the skilful and expert letter-writers and listeners, outside one's own family and real friends!

The art of listening should be practised, not only as regards sermons and lectures, but also as regards ordinary conversations. It is akin to the art of reading.

First of all, before you listen, think out the subject for yourself, whenever this is possible. Do not

take ideas ready-made from others, but form your own ideas and your own opinions first.*

Then get the position of the body right, particularly with the chest forward or the shoulders back, and the spine straight; and then get the breathing, once again, deep and full and rhythmical. Relax the muscles that are not required for listening: that is to say, the majority of the muscles in your body.

Now impress upon yourself the idea, the conviction, that you will be helped by what you hear—that you will get good from it, and satisfaction for yourself, and means to help others.

During a speech or sermon or lecture, it is a problem whether one should take notes or not. If one takes notes, one may find it difficult to listen. If one does not take notes, one may miss some valuable ideas.

Perhaps the best plan is, as is so often the case, co-operation. Make an arrangement with at least one other person that alternately—say at alternate lectures—one of you shall listen without taking notes, and the other shall take notes. Then go through the ideas afterwards, and let each keep a record of the main ideas.

Go through the main ideas after the lecture (as soon after as possible), and jot them down. A good way is to jot them down each on a slip or a little piece of paper of its own, so that you can re-arrange these ideas and add to them afterwards; the pieces of paper can be kept in a folder or an envelope, with the title outside. Do not give up these ideas afterwards, but refer to them from time to time, and think them over, and try to add to them.

* See also pages 204 and foll.

Always have the plan of collecting what is good, and rejecting what is bad. A little rhyme is:—

“ Choose the best,
Forget the rest.”

XX

THE WORKROOM: WITH A WORD TO EMPLOYERS AND MANAGERS

If you are with others in the same room, it may appear, at first, as if nothing whatever could be done to improve the conditions.

But at least you can make a few changes.

You can arrange your own papers rightly, and have a receptacle for them: for instance, some folders fastened together. I should be glad to send a few notes about the system of home-made folders (from old brown paper, for example) to any readers who care to write to me, and enclose a 2d. stamp for postage.

You can keep your own station neat—neat and tidy and clean: not only as regards papers, but also as regards thoughts. Remember that you are filling and surrounding your own station with your thoughts. If you have thoughts of worry or enmity, you are creating an atmosphere (or aura) of worry or enmity; if you have thoughts of cheerfulness and kindness, you are creating an atmosphere of cheerfulness and kindness, which will help others as well as yourself, all the time you are at that station.

If you can possibly manage it, have a glass of water by your side, and take sips from time to time.

You might have, on a piece of paper in front of you, a list of reminders—perhaps the reminders of the principles which come at the end of this book*: for example, the reminder to keep your organs up, by that little exercise of stretching up; the reminder to keep and look happy; the reminder to practise the deep and full breathing; the reminder to relax the hands and occasionally the eyes.

By the side of you, you could have a note-book or pad for various memoranda.

One page of it—or another pad or slip—might be for memoranda of permanent notes of your daily duties; and of things and habits that you have decided to correct in your work.

There might be another one for problems and difficulties, which you could jot down just as they occur to you.

There might be another one for suggestions for your employer or manager.

Write down all ideas at once directly they occur to you, and do not miss anything, unless your memory is particularly good and well-trained.

You may prefer to have just one note-book, rather than a number of separate slips. If you have many items that you wish to recollect, such as the things that you must carry out during the day, a good plan is as follows:—When things occur to you, as requiring to be done, write them down with the date at the top. Continue this for several days. As you finish any item and work it out, cross it out, but leave it so that you can still read it through the crossing out. At intervals—say of two or three days—begin a fresh page, with the

* See page 211.

fresh date, and on this fresh page write down all the items that you have failed to finish off up to that time. This acts as a reminder. When you have written down a thing a few times, for sheer shame you will determine to see that item through.

It is possible that, besides these helps, you will be able to get a better position of your desk and chair as regards the light, having the light preferably behind you, and to your left.

You may be able to get a better chair or seat, and especially, perhaps, to have some support added to the small of the back: such as a cushion or pad tied on to the back of the chair. This is a great help: it prevents backache, and keeps the body in a better position, till the body's muscles are able to support the body, thanks partly to right exercises to help the correct posture.

You may be able also to use your influence to secure better ventilation without draught.

Now, besides finding out better ways of doing everything that you do already—a better position of the body, a better method of breathing, and so forth, to say nothing of muscular relaxing—we can think out a better kind of apparatus. It is not every one who has a voice in deciding what apparatus is to be used in an office or factory! Still, at the same time, the number of employers who are only too glad to receive suggestions as to better apparatus and equipment, is increasing every week in this country.

And greater economy in work, greater production in work can be effected, not only by better apparatus, but also by better arrangement of the apparatus, by the allowance of more space, and so forth.

A word may be offered here to employers and managers.

It is right, and it pays well, to attend to a number of different features in the office. To attend to the ventilation ; the sensible lighting, the provision of water and glasses for drinking ; the general sanitation ; and the equipment of the office with a view to efficient work. There is a very large library of books dealing with Office Equipment and Office Technique. A study of some of these books would lead to a revolution in the arrangements which prevail in most offices. To mention one item, there are not nearly enough shelves in most offices.

Let us consider some of these points in more detail. For what I am suggesting here is for the better health and greater happiness of the workers in your office, and, ultimately, for true economy. All this means their greater efficiency as workers : it means not only that they will do more work more quickly and more easily, but that they will have less illness, and will not be so often absent from work.

Besides, it is the right thing to do what you can for your employees.

First, with regard to Sanitation, Purinton says :

“ General sanitation covers the items of drinking water, sanitary fixtures and conveniences, hygienic towels and soap, removal of dust and dirt, elimination of noise, comfort of working garments, prevention of disease.”

Attend to the ventilation. Study the different systems of ventilation, and use whichever seems to you best for the conditions of your office. Let there be pure air without draught or chill. You may

decide to open the top window a little, and the bottom window a little as well.

See that the place is warm in winter and cool in summer. Much will depend on the flooring. Stone flooring is cool in summer, but chilling in winter.

See that the light is good. Let there be adequate light without glare. There may be something needed to screen off the fierce rays: it may mean the extra expense of an iridescent or orange-yellow shade, or a few pieces of silk; but it is worth while to save the sight of your employees.

The colouring is a matter of great importance, particularly the colouring of the walls. Personally, I should prefer a creamy white or a good light green or light blue. Too often in offices they are thinking of the dirt, and how a light wall will need frequent cleaning. Therefore, as with clothing, so with wall-paper, they choose a dark colour.

Get comfortable and sensible chairs and desks for your employees, preferably with a support for the small of the back. Here, again, an initial expense must be incurred; but the expense soon pays for itself.

Have a large jug of water, covered, and glasses for the employees; and, if you can let hot water be provided for those who find it healthier, this is scarcely any expense at all, and does help the health of the employees more than any employer of my acquaintance has yet realised.

Do not be afraid of offering a little health advice to your employees, especially if you carry out the advice yourself and find it useful. Of course there will be some employees who will ignore it; but that is their look-out, not yours.

Arrange for talks with the employees from time to time. Let them come and speak to you about their health or about their troubles. I am arranging myself to go and give talks to the employees of large businesses, as I have already done in the case of one or two businesses already, on the subject of Health. I have heard that very many of the employees have carried out much of the advice and have benefited by it.

It is a good plan to encourage all the staff to make their suggestions, and to welcome these suggestions when they come, even if you are not going to adopt these actual suggestions at the time. You might even offer a little prize for the suggestions that you do adopt. Here is an example.

Not long ago I offered a prize to the clerk who gave the best description of the convenient equipment for an ordinary clerk, in the form of a writing pad made of cardboard, with such things as scissors, knife, pen, pencil, pins, paper-fasteners, clips, gummed slips, ordinary slips for memoranda, and so forth. Equipped with this block, and with the items, a clerk has everything at hand, and is not obliged to get up and waste time in fetching things.

Last of all, when you have to correct one employee, do not do it before the others, except for some special purpose ; let the correction be private ; it is probably best to tell the employee to wait till the day's work is over, and to stop behind.

XXI

THE MID-DAY INTERVAL

THE mid-day interval generally means merely going to a meal, golloping the meal down quickly, and returning at once to work. There is the common plea that people have no time for doing any more than this.

First, before reading the next section (which will deal with the meal itself), assume that the mid-day meal is simple and short and plain, but pleasant. What else can you do to use the rest of the hour profitably?

We must remember that the word "refreshment" has come to be narrowed down to food, which often is not really refreshing. At the mid-day interval we need real refreshment as well.

Far more can be done through co-operation than people have yet realised.

For instance, there can be a little spell of exercises for health and refreshment, as well as for "development,"—a much over-rated idea. There can be the exercise in stretching up and keeping up, the exercise in deep and full breathing, the foot and leg series, the trunk-exercises, and the muscular relaxing. Perhaps the whole of the five-minutes Course (see pages 41 to 49) may be gone through by a little class; only each member of the class should do the exercises in his or her own time, and not take the rhythm of some one person, as is customary in gymnastic classes.

Then there can be some water-sipping.

And, besides this, a wash and brush-up, which is not used nearly enough as a means of refreshment.

There might be a little walk, again with sensible attention to the position of the body, the expression of the face, the technique of the walking, and the deep and full breathing.

It is not at all a bad plan to practise inhaling during so many steps, holding the breath in (without strain) during so many more steps, exhaling during so many steps, and then resting before the next breath while you take several steps more. The "resting" part is probably the hardest part of the process.

And during the walk there can also be the practice of Self-Suggestion (see pages 69 & 75), including kind thoughts sent out for others.

Or there can be a form of recreation. In our new factory in London, we have music, and the staff can enjoy dancing and singing. And then there are games of different kinds; though some, of course, prefer to sit quietly and read or write letters.

XXVII

THE MID-DAY MEAL

THE idea of the mid-day meal should be not only nutriment, but also digestibility; and one legitimate aim may be enjoyment and change. The main object, however, should be a good afternoon's work.

The usual mid-day meals (collected from thousands of examples, when people have written to me for a little free advice, and have filled in a question-form as to their actual meals on an average day) have proved to be meat with condiments, vegetables, and pudding, with or without bread, and with or

without stewed fruit, and followed by coffee, or else accompanied by some other drink.

A second class of meal usually consists of some cereal food without much body-building value,—say a bun, or a piece or two of cake—with tea or coffee.

Many men (and women more and more) end up the meal with a cigarette or two.

I should be much interested to hear what the average meal of any reader of this book is, and I may be able to improve on it with a few suggestions, to which readers of this book are welcome if they send me a 2d. stamp for postage.

I should criticise the two meals mentioned here, by saying, first of all, that they contain too much starchy and sugary stuff, and that they are too heavy meals for the mid-day meal in that respect. They are largely starch; but, besides this, the second meal is also poor in body-building value. The first meal is decidedly too heavy. The second meal is not too heavy as a whole, but is unbalanced.

In both, the drink of coffee or tea refreshes for the time, but (as I have shown elsewhere) drives the poisons back into the system, where they remain; there is temporary refreshment, at the expense of the future health of the body, and many troubles in the future, among which nerve, liver, and kidney troubles are not at all infrequent.

Now our mid-day meals at the Eustace Miles Restaurant are not within the radius of most readers of this book. Among the favourite simple meals here are the following:—

A main dish,* consisting of some meat-substitute,

* Readers who send a 2d. stamp for postage are welcome to some simple, well-tested recipes.

such as imitation Cutlets or Sausages of adequate body-building value, satisfactory flavour, and so forth, with one or two vegetables, and perhaps a few biscuits. This meal is better without sweets and without coffee.

The second meal is a meal of nothing but meat-substitute sandwiches, which are really delicious, and very light and digestible, yet sustaining, preferably—in the summer—with a nice salad.

The third meal, quite popular among brain-workers, is a meal consisting only of "Emprote" and hot water. It sounds dull. Nor is it meant to be at all exciting. But it is found to give an excellent and comfortable afternoon's work.

The experience of thousands has been that the one-course meal is sustaining and digestible, especially when it is tried after a hard morning's work, and before a hard afternoon's work. People after it feel nourished and sustained, but not sleepy.

This meal gives more time for real refreshment and rest, on the lines pointed out above.

It gives more energy for the afternoon's work. Less energy is needed for the digestion of an unnecessary bulk in the meal.

Undoubtedly, it saves money.

And it brings greater health, greater efficiency, and greater enjoyment.

Now people will say. As we cannot come to this Restaurant, what kind of mid-day meal do you recommend?

I shall be glad to send any applicants some of my own favourite recipes for savoury sandwiches, which they can easily make at home, and take with them; and some notes about Compact Ready Foods,

which form absolutely complete meals, without any addition.

Already I have mentioned "Emprote." Another body-building food, only needing the addition of boiling water, is the E.M. Savoury Food. This, with a few biscuits or rusks, makes a very good and nourishing mid-day meal.

The Tablets are complete meals. The "Emlets" are nourishing additions to an otherwise unnourishing meal.

These are all proprietary foods. There is a great objection to proprietary foods on the part of unthinking people, who would rather get such foods as beans and peas and lentils and eggs and shelled nuts, and so forth, which come largely from abroad, than patronise British industries which happen to be proprietary, and to provide well-tested meals!

Of the non-proprietary foods, an excellent mid-day meal can be made of cheese (or a really good welsh-rarebit), with either bread or toast or biscuits, and, besides, with salad material, which is generally better for the mid-day meal than fruit. The blood of most people is already too acid to stand much added acid from fruit.

A second meal of non-proprietary foods other than flesh-foods or fish or fowl, would be egg, or an egg-dish, again with bread or toast or biscuits and butter or margarine; and perhaps green vegetable, if it is a hot egg-dish; salad, if it is a cold one.

An alternative would be a bean or lentil dish—such as a stew or curry—if it is well-cooked. But good cooking of these foods is not common at all in England. The dishes usually prove indigestible.

They produce fermentation and create a feeling of hunger and emptiness, about which we have already spoken.

Then there are shelled and dried nuts, which go well with some salading materials. Here, again, fruit would be good if there was abundance of exercise in the open air ; but fruit is usually too acid for most people, except sometimes a little dried fruit, or a banana. Of course, the nuts (not reckoned here as fruit) should be well masticated.

Indeed the whole of every meal should be well masticated and insalivated, and appreciated.

It is a great help if, before you begin your meal—perhaps while you are sitting down, and sipping a little water, and waiting for your course to come—you say to yourself that you are going to enjoy the meal and appreciate it thoroughly and get great benefit from it.

People will ask, What about drinks? Well, it may be the better plan, rather than feel sleepy, to have a little tea or coffee ; but it is far wiser to experiment until one has a meal after which one feels comfortably satisfied till the evening ; but after which one does not feel sleepy and heavy. It will not take long to arrive at a choice of several such meals ; then the problem of the mid-day meal is solved. It is not solved by the mid-day meal usually eaten by business-workers.

One of the tests of a good mid-day meal is whether after it one feels that one can work or take exercise quite comfortably without any such sedative as a cigarette, or any such stimulant as a cup of tea or coffee. When I have had to take too much at the mid-day meal—for instance, when I am entertain-

ing guests—I nearly always feel inclined for a cup of tea.

I lay down no hard and fast rules as to the ideal mid-day meal. I simply say to readers, "Experiment sensibly for yourselves, and you will soon find a meal or meals after which you will have a most satisfactory afternoon's work, without feeling tired in the evening." That is, after all, the main function of the mid-day meal—not so much to build the body and repair its waste, for it is difficult for this process to go on while the afternoon's work is going on—but to sustain the body with easily-digested food, and not to require too much digestive energy while the brain is working.

For we must remember that our energy is "one." It has many forms, but it is, fundamentally, one energy all the time. If we use a great deal of it for digesting foods, and dealing with fermenting foods which we ought never to have put into us, then we shall have less energy for our afternoon's work, and, what is a very important matter to-day, especially in the summer, our evening exercise.

XXIII

THE AFTERNOON'S WORK

PROBABLY most people feel far less fresh and keen during the afternoon's work than during the morning's work. On the other hand, they may feel more in the swing of the work. For this reason, if there is choice, it may be best to keep the more mechanical and less original tasks for the afternoon.

I cannot help thinking, myself, that many

Employers and Managers make a mistake in tying the employees down too closely to fixed hours. Would it not be far better if, when there was little stress of work, employees were let off say an hour earlier on a fine day, on condition that—with due notice a day or two before—they stopped an hour late on another day?

Do not rush into the afternoon's work all at once, at full speed.

Start again with preparation for work,* especially the Self-Suggestion, or Pre-Suggestion that it is going to be good training, and that you will do the work well, and enjoy it. Tell your Managing Mind to make your work satisfactory.

Get into the right position; and, from time to time in the afternoon's work, pause for a moment and correct your position. Probably your shoulders will have come forward, and your head will have begun to poke. Do the "stretching up" exercise in particular.†

Also, get the breathing deep and full and rhythmical once again; and, during the afternoon's work, stop now and then and take the deep and full breath.

At the beginning of the afternoon, and at intervals in the afternoon, relax the muscles that are not needed for your work, and especially the muscles of your hands—your left hand, in all probability, in particular—and your eyes. Smile with your eyes; this will help the work.

Do not think that these little spells of rest are waste of time. Many American experiments have proved conclusively that these spells are real economy. They enable people to do their work

* See page 68.

† See page 41.

more easily, and more quickly, and more satisfactorily. I have explained some of the reasons and scientific facts in "Economy of Energy."

If you get back to the office a few moments before time, you might read some useful quotation. You could have a selection among the memoranda on your desk, as already suggested. Here is one, from a Magazine called "Personal Efficiency." It is evidently from the works of O. S. Marden.

TO TAKE THE DRUDGERY OUT OF YOUR
OCCUPATION

Respect it.

Take pleasure in it.

Don't feel above it.

Put your heart in it.

See the poetry in it.

Work with a purpose.

Do it with your might.

Go to the bottom of it.

Do one thing at a time.

Be larger than your task.

Prepare for it thoroughly.

Do it cheerfully, even if it is not congenial.

Do it in the spirit of an artist, not an artisan.

Make it a stepping-stone to something higher.

Endeavour to do it better than it has ever been done before.

Do not try to do it with a part of yourself—the weaker part: be all there.

Keep yourself in condition to do it as well as it can be done.

Believe in its worth and dignity, no matter how humble it may be.

Accept the disagreeable part of it as cheerfully as the agreeable.

Choose the vocation for which nature has fitted you.

See how much you can put into it, instead of how much you can take out of it.

Remember that it is only through your work that you can grow to your full height.

Train the eye, the ear, the hands, the mind—all the faculties—in the faithful doing of it.

Remember that work well done is the highest testimonial of character you can receive.

Use it as a tool to develop the strong points of your character and to eliminate the weak ones.

Remember that every vocation has some advantages and disadvantages not found in any other.

Regard it as a sacred task given you to make you a better citizen, and to help the world along.

Remember that every neglected or poorly done piece of work stamps itself ineffaceably on your character.

Write it indelibly in your heart that it is better to be a successful cobbler than a botched physician or a briefless barrister.

Refuse to be discouraged if the standard you have reached does not satisfy you; that is a proof that you are an artist and not an artisan.

Educate yourself in other directions than the line of your work, so that you will be a broader, more liberal, more intelligent worker.

Regard it not merely as a means of making a living, but first of all as a means of making a life,—a larger, nobler specimen of manhood.—O. S. M.

Once again, if you can possibly manage it, have by you a glass of water, and sip this from time to time. Do not take great gulps, but try to hold the

water in your mouth for a moment or two before you swallow it; appreciate it, and realise that it is going to cleanse and refresh you.

Do not watch the clock. You will work much better if you concentrate on what you are doing, and not on the time. A watched clock never races.

Devote yourself to the work, and make up your mind that you are going to do it as well as you can, and daily better and better; and that it is going to train you. The worst state of mind in which to approach work is the state of boredom and resentment, as if it were a great grievance. If you do your present work, dull as it may seem, in this spirit of resentment, you will not be fitting yourself for better work. If you do your work as well and as cheerfully as it can be done, other and higher and better-paid work will come to you directly you are ready for it.

Get your "station" tidy before you go home. Get it ready for the next day. Do not leave things about, either on your table or desk, or on the floor.

If others leave their stations untidy, help them. In fact, it is not a bad plan to look round you to see if you can help anyone else before you leave the office.

XXIV TEA-TIME

THERE is usually, in modern businesses, an interval for tea-time, and tea is provided. It is often provided free. Very few people care to refuse it.

Now the interval itself is a good idea, and something hot to sip is a good idea also. As I have said elsewhere, one effect of tea is to clear the blood of

its poisons for the time being, at the expense of the whole system. It is as if one swept a dirty floor, and one swept the dust not into a dust-pan before one took it out of the room, but rather into the corners of the room, underneath the furniture. The room looks clean for the time, and, indeed, the middle of it is clean ; but the dirt is still in the room.

My advice to people would be, first to realise what tea is, and what it does : that it is not a food, but, at the best, a temporary stimulant. To lessen, or weaken, or give up the tea is a good instance of sacrificing the immediate satisfaction and efficiency for the sake of much more lasting satisfaction and efficiency in future years.

I should advise people to lessen the amount of the tea, and the strength of the tea, gradually ; and to begin the experiment during the holidays !

If they do not care to begin in this way, then at least they need not eat anything at tea-time. A meal eaten between four and five—if there is another meal eaten, let us say at 1.30, and another meal eaten between 6.30 and 7.30—must inevitably interfere with the digestive process of both these meals. For we have already seen that the digestive process is not a matter of three or four hours, but is rather a matter of twelve hours more or less.*

Look well ahead for future years. Do not think of the immediate sense of fitness which a cup of tea would give, but take warning from the prematurely old, and inefficient, and ill, and unattractive people, who have never thought about what they were eating and drinking. They have eaten and drunk just whatever was put before them. Had they

* See page 60.

been a little careful, a little sensible, they might have been thriving to-day, quite young, efficient, well, and attractive. I do not mean to say that tea is the only cause of the ageing process, but it is a very important cause, and a scarcely suspected cause in most cases.

If you have little or no tea, but rather hot water, perhaps with some milk in it, then again you will have more time to treat this interval as a pause, and practise a little deep and full breathing again, and a little muscular relaxing, and attend once more to the position of the body, and perhaps do a few foot and leg and trunk movements—especially if others will join with you in this practice—as well as the stretching-up exercise.

Again, before the last spell of the day's work, you can do a little Self-Suggestion, as already advised.

XXV

GOING HOME

HERE your practices may be almost exactly the same as when you were going to business, except that now, before you leave, having made the office tidy, and helped the other employees in this, if help is needed, you throw off all business thoughts. As you exhale, you exhale business ideas—you exhale the very idea of work ; you inhale fresh air, refreshment, happiness, and energy, and you wish well to all. You stretch up, and have what may be called a good yawn but with closed mouth ; you relax your hands, and do not grip with them ; and you start for home in good spirits.

Walk if you can. For many people it is far better to walk from business than to walk to business. For the walk to business may make the people rather uncomfortably warm for the morning's work.

On the way home, practise observing and attending to whatever is satisfactory to look at, especially nice scenery, artistic posters, or pleasant things in the shops. Try to recall these things in your memory, as Houdin did. Store them as if you were buying beautiful pictures: store them in your own gallery within you.

If you are in the train, this is a very good exercise: to observe something opposite to you, and get it into your mind, and then to close your eyes and to try to reconstruct it as regards the shape and colour and size and everything else; then open your eyes; correct the picture, and repeat till you can get it accurate in your mind.

When there is any unpleasant sight, do not attend to it. Rather attend to some pleasant sight or to some pleasant memory.

It is a good mental exercise to imagine yourself succeeding in whatever thing or things you may wish to succeed in. It may be in some game, or form of athletics; it may be in dancing, or drawing, or music, or something else. Just imagine yourself making an unqualified success in whatever activity you like, and then determine that you will practise with a view to this success.

Send out kind thoughts for the well-being and success of all others besides yourself.

It may be a more useful idea to think of constant progress, rather than of absolute success.

Or you may prefer to "Pelmanise." The Pelman System is an excellent way of spending the many moments which otherwise we might be wasting, or (as I have pointed out elsewhere) worse than wasting.

Or we might work out some interesting problem of our daily life, or perhaps some mathematical problem. For we ought not to confine our work to our daily work in business. We ought to have at least one other form of work, as well as some form or forms of recreation.

All the time, at intervals, in a sensible and unobtrusive way, watch and correct the position of your body, the deepness and rhythm of your breathing, the relaxing of your muscles (do not grip unnecessarily), and the expression of your face.

One could wish that singing was commoner in this country, as it is in Italy. Singing is such a splendid accompaniment to walking. And one could wish also that the method of walking were freer, and less conventional. But people are too shy. The best way is, when you get home, to make up for the somewhat cramped positions of "civilised" life in cities by singing, by stretching and jumping about, and moving actively and freely, when you are alone.

XXVI

WHILE WAITING

THE usual tendency of the one who is waiting is to fret and fidget and grip. This does not help at all. It wastes energy; it actually poisons the system, as Professor Elmer Gates, of Washington, has proved

beyond any doubt. It is ugly ; and it radiates the wrong spirit altogether, and affects others in the immediate neighbourhood—it makes them uncomfortable.

As a matter of fact, waiting times are *the* times for simple practices. Waiting-times too often are wasting-times.

They are like the non-sleeping times. If we use them wisely, they help us and train us. If we misuse them or abuse them, they hurt us and disorganise us.

The reader will very likely think that the simple little physical and mental acts, repeated at intervals throughout the day, are of little value. I can assure him or her, from the experiences of thousands who have tried at least some of these plans, that the habits are absolutely invaluable.

First of all, they increase self-control, self-mastery, and self-respect, and the sense of responsibility.

Secondly, they teach us the importance of the apparently trivial, and the importance of what we have hitherto regarded as not worth troubling about.

Thirdly, they help the health and well-being and fitness of body and mind.

Fourthly, they prevent wrong use of the body and mind.

Fifthly, most of them become part of us, and, as it were, soon carry themselves on without our conscious attention.

Just make your own list of these " Self-Health " practices, as I call them.

There is the position of the body, which is especi-

ally helped by the stretching-up exercise, and by one or two neck-exercises (see pages 41-42).

There is the deep and full breath taken in through the nostrils, with expansion of the lungs as thorough as is possible without strain; then held in for a moment or two; then exhaled as completely as one can manage; after which there follows a rest.

Generally, there is correct technique in whatever we do.

There is relaxing of the muscles not needed at any given time.

There is the habit of leisureliness: for example, we can practise walking slowly.

Then, above all, there is the habit of happiness. In a little book on this subject, called "Keep Happy," I give some helps to this precious art—an art most neglected in these days of hurry and worry.

There is the practice of realising good ideas. Whatsoever things are satisfactory, think of these things.

There is the sending out of kind thoughts to others.

All these practices can become almost automatic, strange as it may sound. We can put ourselves in such a state that the most valuable part of these practices performs itself. Eventually, we correct the wrong position automatically; automatically we correct the wrong breathing; and so forth.

Then, when we have mastered these simple little arts, we shall be living on a higher and more satisfactory plane of life.

And we shall find ourselves attracting all sorts of pleasant and useful opportunities.

Once again, just think of piano-playing. You do not grudge time for practice. You know that it will be worth while, in view of ultimate results ; for some day you will play without any trouble.

Why, then, grudge a small amount of time and work for these vitally essential habits ? Having once formed them into habits, you need attend to them no longer. They will attend to themselves.

Before condemning the practices as faddy, cranky, self-centred, morbid, and so forth, first think out the disadvantages of worrying and fretting and grumbling while you are waiting for any one or any thing.

Then think out the advantages of these practices. I mean the all-round advantages, physical, mental, economical, and so on. You economise energy, which is one of our most precious possessions to-day.

Then try the practices, or at least some of them, fairly, and judge them by their all-round results after fair trial.

If they help you, tell others about them, and help others to help themselves.

Waiting-times form a very considerable part of our lives. Each minute offers us the golden opportunity of self-training and self-refinement. We can learn to overcome impatience or boredom or other wrong thoughts, and, instead of them, to develop and acquire for our very own right and precious habits of mind and body instead.

XXVII

BEFORE THE EVENING MEAL

If there is any tendency for business or other cares to arise, send the thoughts out. Come into your home with the idea that you will help every one there by your thoughts and words and appearance. Make up your mind that you will radiate health and happiness, and not the spirit of worry, which is poisonous and infectious.

Perhaps it is best, first of all, to wash well, with appreciation and realisation that you are refreshing yourself, and washing off all that is undesirable. Change your clothes if you can, especially if you are going to have any vigorous exercise.

Then I should suggest some exercise.

The best of all would probably be an active game in the open air, such as a game of lawn tennis. In summer there might be a swim or a row. All the year round you could get indoors a game of Badminton, if you have a clear room. There are plenty of other games that can be bought at the various shops. We have a greater wealth of games to-day than ten years ago.

If you have had plenty of exercise during the day, then very likely you would prefer a quiet game, perhaps a game of Patience; or you would like to read some light literature, or very probably to study some more serious literature. You ought to have several subjects to choose from. My own favourite subject in the evening often is some good book on mental training.

Anyhow, whatever exercise you have had in the day, in the way of your work or business, it is

not likely to be complete as physical culture. I remember a man consulting me, not long ago, with regard to his health. He said he did not need exercises, as he had plenty of vigorous exercises in his life as a farmer. I showed him a series of foot and leg exercises, somewhat like those in the Short Course in this book ;* and he had to confess that not one of these movements had he performed properly during the day. He had moved about a great deal, but had done hardly any complete stretching, and certainly had done no shaking, and no muscular relaxing.

So it might be well even to go through the Course again. And I may remark here that, when you have practised the Course consistently, and with concentration, for some time, the exercises will become unnecessary. This is against the teaching of most of the Physical Culture " Experts," who tell you that you must go on with their System, day after day, year after year, say for a quarter of an hour or half an hour, for the rest of your life.

It would be better, however, to decide for yourself some new exercises. I have already suggested that there should be a collection of exercises from different books and papers. You could make these up into little Courses or Systems for yourself, and do them for a change on some evenings. I could mention 20 different Courses, each one of which has its particular merits. Sometimes venture on a new Course.

Or, on some evenings, you could skip.

Or, on other evenings, you could do the ' Hundred-up ' Exercise,† increasing the pace gradually, and

* See page 45.

† See page 46.

resting now and then, so as to relax the muscles and practise the deep and full breath.

Or you could do exercises with a ball. It is easier to do these—throwing and catching, and so forth—if you have someone to practise them with you.

Or you can train and practise for your favourite game. I used to do a great many of my foot-movements, and my other tennis-drill movements, in a tiny little bedroom. It was there that I learnt to get the right positions of the feet, which are so essential for success in so many games.

If exercises do not appeal to you, then perhaps once a week you might like to go to the Cinema, or to call on a friend.

Certainly, before the evening meal, you ought to sip some water, whether it is hot or cold, and whether it is without something to soften the water, or with this. The best time is about an hour before the evening meal.

Determine to enjoy the evening meal, and to benefit by it. Then it will be far more satisfactory in its effect.

XXVIII THE EVENING MEAL

MOST nations make the evening meal their main meal in the day. The English, with the exception of a comparatively small class, take their main meal in the middle of the day.

Of those who have tried the light but sustaining mid-day meal (whether the breakfast be heavy, or light, or nothing at all), nearly all prefer, after fair

trial, the more compact and smaller mid-day meal, and the more elaborate evening meal; which surely should be the heaviest (for most people), the longest, the most social, and the most appreciated.

To begin with, after the evening meal there is little or no work to be done; and the work might interfere with the digestion. A more solid (but not excessive) meal will help to quiet the brain after its work. There is also more time to settle down to the evening meal, and to take it in comfort, as all meals should be taken.

The problem is, What shall the evening meal be?

First of all, there should certainly be one main dish, containing body-building or Proteid elements. If it is not meat or fish or fowl, then it might be egg, or cheese, or nuts, or (well-cooked) pulse food, or some other meat substitute dish. I shall be very pleased to send recipes, without any charge—I mean not “vegetarian” recipes, but well-balanced and thoroughly well tested and proved recipes for meat-substitute dishes, or for foods that are ready for use without any preparation at all—to any readers who will enclose a 2d. stamp for postage.

THE EVENING MEAL

As to what foods are body-building, this quotation from “Self-Health as a Habit” may be a convenient guide:

“The following figures give very approximately the amount of each food required to supply one ounce of Proteid. Most people may find this amount excessive.

" My own favourite proprietary food-basis, less than 3 oz.

" Ordinary cheese, about 3 oz. or more.

" Dried beans, peas, and lentils, over 4 oz., as bought, but about 9 oz. when soaked and cooked.

" Fresh green peas, over 20 oz.

" Beef, over 6 oz. as bought with bone and fat ; but about 3 oz. when roasted, and without bone and fat.

" Shelled and dried nuts, over 6 oz. But, if not shelled, about 20 oz.

" Oatmeal, over 6 oz., but 40 oz. when cooked.

" Macaroni, over 9 oz., but 40 oz. when cooked.

" Rice, over 14 oz., but 40 oz. when cooked.

" Fresh fish, 20 oz. with bone, but say 8 oz when fried and without bone.

" Flour, $8\frac{1}{2}$ oz. ; but, as bread, 11 oz.

" Dried fruits, say 20 oz.

" Milk, over 32 oz.

" Leaf vegetables, about 65 oz.

" Root vegetables, also about 65 oz.

" Butter, 100 oz.

" Fresh fruits, over 200 oz.

" Sugar has no Proteid at all."

There should be one vegetable or two vegetables, preferably cooked and served with their juices. This note may be useful as to the preparation of vegetables, when this preparation is possible. Sometimes the landlady or the cook refuses to depart from the abominable old method of boiling the vegetables fiercely with plenty of water, and then draining them, and throwing away the precious juices down the sink. The juices of vegetables contain the valuable " salts " and vitamins, and

should always be served with the vegetables. And the vegetables should not be boiled. I have received a great many letters of thanks from readers of different Papers, who have asked me to let them know the best way of cooking vegetables conservatively:—

The wrong way of cooking vegetables is to boil them and throw away the water. Nor do I care for the method of steaming vegetables. I do not think it produces at all a good result as regards flavour or consistency. Perhaps the simplest plan is to clean the vegetables thoroughly first—preferably in salted water, and then in plain water. Then to break them up, or cut them up, and to put them in an earthenware fireproof vessel (a slop-basin, or pudding basin, or old jam-jar will do quite nicely, with a saucer or plate on the top), and to put in with this as little water as possible (some vegetables needing no water at all), and a little piece of butter or good margarine, then to put this vessel in a vessel with water—the water not coming up to the top of the inside vessel—and to let the water boil or simmer till the vegetables are cooked. Then to serve the vegetables with their juices, and to eat the whole.

Two vegetables can be combined together. Onions go well with almost any vegetables. They are a great improvement as an addition to cabbage or Brussels sprouts. Celery goes well with most vegetables. Celery and onions are a good combination.

The vegetables ought to be so well cooked that, as in France, they will serve as a course by themselves, rather than as a mere addition to a body-building dish.

The main dish, with the vegetable or vegetables, may be preceded by a soup. I shall be glad to send readers recipes, if they like soups. The main point with regard to soups containing vegetables is that these soups should not be boiled fiercely, but should be simmered gently. Whether people are meat-eaters or not, their soups should be quietly prepared, and hours should be given to them, so that the proper juices may be maintained in their right condition, unspoiled by boiling.

One day a week it is not a bad plan to have nothing but a meatless soup, with a body-building food like "Emprote" added to it, and a few rusks, or a little toast and butter. This gives the digestion a rest. Most of my Health Pupils who try this for one of their evening meals each week, say that they have the best night's rest of the week after that meal, and that the next morning they wake up far fresher than on any other morning.

Or, instead of preceding the main dish by a soup, you can follow it by a sweet. Only, as a rule, when there are two vegetables and a good main dish, there is no real need for sweets as well.

Most readers will ask how people are to fill up. There are two cheap ways.

The first is with abundance of green stuff or celery. If it disagrees, it can be finely chopped or passed through a mincer before it comes to the table.

Another way is to take some crisp cereal food. We devised, some years ago, a food called "Em-crispa" to serve this purpose. Or it may be toast, or rusks, or plain biscuits. It is very much better than to gollop down a sloppy pudding, with which people will so often end their already ample meal.

I am sure that most people do not take nearly enough oil. The right time is after one of the daily meals. I quote from "Self-Health" again :—

"Those who find difficulty in swallowing oil as oil may find the following notes useful. Many of my Health Pupils have told me that they could not take oil; and I have suggested to them the following ways. They have found at least one of these ways satisfactory.

"The oil can be :—

- (a) poured on thin toast; or
- (b) taken with banana (mashed); or
- (c) in a little milk; or
- (d) with finely-chopped salad, or
- (e) used to fry thin toast or bread with.

"A very practical hint for those who appreciate the values of oil, and will take it, is not to start with too much. ~~A~~ A teaspoonful may be enough to begin with."

A word of warning here against the common habit of finishing a meal with stewed fruit, usually with sugar added. Stewed fruit goes badly after practically any other food that there is. It goes particularly badly after meat or after cooked vegetables. It has no place at the end of a healthy meal. If it is to be taken at all, then let it be taken by itself. The right way is to regard fruit almost as a meal, though it is not a body-building meal; or at least to take it at the beginning of a meal.

Now an obvious advantage of the simple evening meal is the economy: not only the economy of money and time, but also the economy of a good night's rest, and a ~~g~~ good morning's work the next

day. These are among the truest economies we can practise.

The change need not be made suddenly. It may be made gradually.

As to the question which so many of my Heath Pupils ask at first :—What drinks should be taken with meals? It is much better not to take drink with meals, except perhaps for a few sips, let us say, of hot water ; but rather to have the drinking or sipping of water before or between meals ; probably the ideal time is an hour before meals ; and also the first thing in the morning, and while dressing, and while undressing and the last thing at night.

It must be borne in mind that the size of a meal and the bulk of it is very largely a matter of habit. At first we may think that the smaller bulk will leave us feeling very hungry ; and so it may.* But, by degrees, one gets used to it as the stomach resumes its normal size : and then one comes to prefer the smaller meals.

XXIX

THE END OF THE DAY AGAIN, AND WHAT THE DAY CAN DO

WE have now been the round of the day. What has been gained by the carrying out of the advice, or of part of the advice, besides the gain in economy?

There should have been self-improvement for the whole appearance, including the complexion, and for the health and energy and endurance ;

* See pages 58 and foll.

the intellect and the all-round efficiency ; the character ; and the state of happiness ; and the satisfactory feeling that one is progressing instead of retrogressing.

Then there has been the wise and profitable use of odd times which would perhaps have been wasted otherwise.

As to efficiency, certainly the work will have become both better and easier. There will now be more interest in it. It will be interesting not only in itself, but also as a training-ground for our faculties, and for our ingenuity in particular. And the work will be more thoroughly enjoyed.

The day will be better exercise in self-discipline, self-mastery, and self-respect.

One thing that we live for is that the Self may assert itself more and more as master of the self, and of circumstances.

Try as much as you can of the plan fairly, day after day, week after week ; then, if it does not agree with you and help you, please write to me and tell me what is wrong, and I will see if I can suggest anything useful.

Do not regret any mistakes that you have made. Analyse the mistakes, if you like, and find out the causes, and work out the best ways of avoiding them in the future. But do not poison and handicap your mind and body by regrets. Determine to do rightly, and tell your Managing Mind to see that you do rightly. But do not impress upon this Mind—the receptive Sub-conscious Mind—the idea of failure. Impress upon it the idea of constant progress and ever-increasing efficiency.

XXX

SOME OBJECTIONS REMOVED

I HAVE already touched on one or two objections. Whatever objections may be offered, it cannot be said that the plan is expensive of money or time or energy. It calls for a little investment of all three, but the investment is soon repaid with compound interest.

In his well-known book, Mr. Arnold Bennett warns people against want of humour, against slavery to a hard programme, and against rushing and thinking of what one has to do next. He is quite right. These are common faults. I purposely advise people ;

(1) Sometimes to be the first to laugh at themselves, and to see the fun of some of the practices—

(2) to adapt their programme to their individual needs and powers, and to get through arrears on Sundays ;

(3) to be leisurely, and to see things in perspective.

The first objection of most persons, and the commonest, probably will be : " I am too busy to think of these things or to bother about them. It is not worth while. I have so many other more important things to do."

Now, in order to get rid of this very dangerous fallacy, go through what you are doing already throughout the day, and especially think fairly of what you are doing, or are failing to do, at the various times when I suggest that you should be practising the simple helps.* Then value what you are doing, which may include worrying, as against the practices

*See page 100.

which I have suggested. I think that you will then decide that you are not too busy, and that the practices are well worth while, and that the other activities—for you will not have to sacrifice any important activities—cannot compare in their good effects with those which I have recommended.

If we think of the practice and process alone, we do not estimate them fairly. We must think of their fruits. Think of all the fruits of the habit of deep and full and rhythmical breathing when once established; no one has a right to judge the practice till he has thought over all the results.

The second objection is that the practices are morbid; that they make you turn your attention upon yourself; and that you would always have to be fussing and bothering about this, that, or the other; and that it is not natural.

Here just consider for a moment piano-playing, or typewriting, or anything else in which you are interested. What would you think of anyone who said that it was not worth while to trouble about piano-exercises or about accuracy with the piano, or technique in anything? That it was not natural to do these things? Your answer would be, "Well, if you don't take a little trouble at the start, you never will succeed. If you do take a little trouble at the start, you will find that you will get a better habit of playing, which will no longer need conscious attention."

This is the main point to remember: that, with all these practices, you do not need continual attention. Go on with them steadily, enjoying them as much as you can, and realising the benefits you will get from them, day after day, and you will find some

day that you need no longer attend to these things at all. As I said before, they will attend to themselves. A little piece of personal experience may be useful.

When I began to play games, and to try to win a championship, I failed, without knowing why. It was not that I did not play a great deal, or practise a great deal. One day I had the answer to my problem. When I was playing racquets at Wellington, the old professional, after the game, told me that I had had my feet and my wrist and my body in the wrong position. I tried to correct this during the next game, but was quite unable to. Then, partly because of what I had read in Benjamin Franklin's Autobiography, I realised that it was too much to try to correct the whole thing at once. So I divided up the play into parts, and devoted my attention, first of all, chiefly to the positions and movements of the feet, as all serious fencers have to do, sometimes for weeks or months, before they are allowed to begin to fence. I used to do exercises thousands and thousands of times in my bedroom, practising a foot-drill, which I have explained elsewhere. Then, by degrees, this became natural, so that when I got into the court I no longer had to think of my foot-positions and foot-movements, but found myself getting automatically into the right positions.

A third objection is that people are well enough and efficient enough without any further training. I have failed to meet any of these people in real life. I should be pleased to meet the person who could say truthfully that he or she needs no further improvement in any respect. I cannot pretend

that I myself have reached the stage when a vast amount of training is no longer necessary.

A fourth objection might be that the practices could not bring the results which are claimed for them. It is quite true that the practices will not bring any result at all unless they are tried ! Those who have tried the practices fairly and sensibly have benefited, and have written to me to tell me so.

A fifth objection is that people are too tired. But some of the mental and physical exercises are actually refreshing ; and the whole plan is aimed at preventing tiredness and increasing freshness and endurance. I do not suggest adding fatigue to fatigue ; I rather suggest redirecting the energies, and also organising (and therefore economising) the energies.

What I insist is that we must get life in perspective. We must see the different advantages and disadvantages of everything. And then we must decide to sacrifice some of the immediate pleasure and satisfaction and ease of life for the sake of the ultimate benefit which will result.

Just pause for a moment to analyse a few of the mistakes which most people make. Take the case of a dipsomaniac. Why is it that people indulge in too much alcohol ? Chiefly because they want immediate satisfaction. They are unwilling to sacrifice the immediate satisfaction for the sake of future benefits. Let the dipsomaniac study the problem, and decide to sacrifice a little now for the sake of much hereafter, and he will be half-way towards a cure.

The sixth objection—that the plan is too simple

and easy—is not likely to be urged. To take one practice alone—that of more thorough mastication and insalivation of all foods—no one can say that it is easy, or that it is common !

The seventh and last objection that I shall deal with is that it is a mistake to introduce Religion into a book on Daily Health and Efficiency.

My first answer is that I do not see how real Religion is to be kept out of real Health Culture and real Efficiency Culture. Surely Religion should interpenetrate whatever we do. To the extent that it fails to interpenetrate anything that we do, it is not real Religion. If Jesus could not keep Health out of Religion, how can any Christian keep Religion out of Health ?

“ Religion ” has become dead, and even harmful, through its separation from daily human interests—especially from Health, Happiness, Success, and even real Helpfulness. True Religion is the most interesting thing in the world. And there is no good thing in the world that is interesting and that is not also intimately connected with true Religion. And among the most interesting and good things in the world are Health, Happiness, and Success, and—all sensible means to these blessings.

XXXI

USE YOUR DESIRES AND AMBITIONS

NOT nearly enough use is made by most people of their really healthy desires and ambitions. They go on in the old groove, whereas, if they once would rest for a moment, and think out what they really

want, and how they could get this, they would adopt a different plan. As it is, they do not realise that a different plan is at all worth while.

So make your own list of your desires and ambitions.

First, there may be Money, which you can get by easy economy, and by easy earning.

Then there may be Efficiency. Under the heading of Efficiency, you must certainly class a more satisfactory appearance.

Then there must be Enjoyment of life. And so on.

Make your own list of desires and ambitions. Think it over carefully, and add to it from time to time.

The next step is to imagine yourself having already realised your ambitions, and attained your desires. Just stop again for a moment, and think of yourself as if you were already possessed of what you want to possess, provided it be good and healthy.

Thoroughly enjoy this imagination. Make it vivid and living and real.

Then determine to realise the ambition, and to attain the things desired.

Therefore determine to take the right steps. Determine to make plans that will help you to realise your desires.

Why do people fail to get what they want? Largely because they do not really desire these things sufficiently strongly and persistently.

Another reason for failure is that people try the wrong plan. It is important not only to desire,

but also to plan sensibly—to get a plan adapted to your individual tastes and requirements.

Having made your plan, switch it on to your desires and ambitions. Convince yourself that the carrying out of the plan will help you to achieve your desires and ambitions.

It is good for most people to have two sets of aims—both of them being harmless and helpful, but one being higher than the other. The lower, the immediate one, may appeal most at first. But the other must be kept in the mind's eye, just as, in steering, we can steer towards a distant end, but also towards a nearer object.

XXXII

THE PERSONAL PLAN

I SHOULD suggest that most readers should read this book quickly once, and then study it for a second time, section by section.

Leave out, at any rate for the time being, any practices that do not appeal to you.

On the other hand, add any practices that are not mentioned in this book, but that do appeal to you, and that you think will help you.

In fact, re-write the book for yourself—not in an elaborate form, but in the form of useful memoranda and a summary. Reconstruct your own book.

Then begin to carry out your own plans.

If you find that you are not continuing some of the practices regularly, but are missing them—for instance, if you have determined to do a little Course of exercises, mine, or your own, and if you should

miss the exercises for one day—then it is an excellent way to get through the arrears on Sundays: that is to say, to make your determination apply to six days of the week, or perhaps even only to five days, and to get through any arrears on Sundays, or on Saturdays and Sundays. This keeps up your self-respect, and is an excellent thing to do on Sundays—days which too often are wasted.*

Do not make your plans too rigid, severe, and exacting at first. Otherwise you are likely to fail, and to give up in despair or disgust. As an instance, many people have determined to do a great deal of deep and full breathing throughout the day. But then they have been busy, and they have omitted the practice, and have said to themselves, "I am no good at this sort of thing; I'll give it up." In one case a man determined to take at least one deep and full breath a day for a year. And he almost carried out his resolution. Though there was one day on which he did not do it, on every other day of the year he did it. This did not mean that he only did one breath; but that he did *at least* one breath. As a matter of fact, on one day, at intervals of about a quarter of an hour, he got through 50 deep and full breaths; but at least he fulfilled his determination to take one deep and full breath every day.

Or, if you like, instead of taking one little practice, take one section or slice of the day—let us say the time of going to work.

Do not be afraid of altering and adapting your plans. I change mine often, and I hope I always shall!

* See page 130.

It may be a good plan to co-operate with one or two more people, at least for some of the items. It may be easier to do some of the exercises with others than by yourself. It may be well to exchange ideas with them, and to discuss points with them: for instance, to discuss the right way of breathing, or the right exercises to get a better position of the body, or the right exercises to cure bad circulation, and so forth.

Anyhow, it must be your own plan, carried out by you, whether you get others to help you in forming the plan or not.

A further point is worth noting. When you have a successful plan, do not hesitate to hand it on to others who might be benefited. There is nothing in this book which I wish people to keep to themselves. Whatever proves of any benefit to them, I wish them to hand on freely to others. There is a great deal in the book, I hope, that will help people of all classes and ages. Whatever there is that will help, should be given freely to as many as possible, though not given in an objectionable way.

Part of the Personal Scheme should be a series of questions to oneself—a sort of Self-Stock-Taking. Here are a few simple questions. Add others of your own. And, as a sequel, make out Plans of your own.

Once again, what are your desires? Are they progressive—better and higher—than they were years ago?

What are your best places, and times in the day, month, and year, for good thoughts—brilliant ideas or good will?

What have been your daily kindnesses to others

without any idea of return or gain ? And what the kindnesses of others to you ?

What have been your successes ? And the causes and conditions of them ? And the best ways of repeating them or bettering them ?

Now, keep regret out of your mind, and consider what have been your failures ; and the causes and conditions of them ; and the best ways of avoiding them.

What have been your happinesses ? Consider these similarly.

And your worries ?

And your chief daily wastes of energy ?

Your healthiest features ? And your healthiest practices ?

And your less healthy features ? And practices ?

XXXIII

HINTS ABOUT RECREATIONS AND HOBBIES

I HAVE said a few words on this subject already ; and it is not necessary to say much more, though the subject is one of enormous importance. It is even recognised as an important subject by the Authorities on Education, who are now devoting themselves to finding out how people can employ their leisure time more satisfactorily.

Note that recreation and hobbies are, first of all, useful in themselves, as giving us health and happiness and social life. For among the most useful results of games is that they bring people together " on the level," and do away with social inequalities, at least for the time being.

And they can help the whole of the rest of life. They should help business and work far more than they do.

We must realise, then, that recreations and hobbies are well worth while.

First and foremost comes the playing of games ; as many games as possible, but without strain.

Then there comes the watching of games. It has been usual to decry this as if it were laziness and waste of time, whereas those who watch games intelligently are actually playing the games themselves to some extent. They are using their muscles, as Professor W. G. Anderson of Yale has proved conclusively.

I am very much in favour myself of adapted games ; that is to say, of the great games, like cricket, football, and hockey, being taken and made suitable for playing in rooms and open spaces. Some of the most enjoyable and exciting games of cricket that I have had have been in a little garden, where we arranged a system of scoring and handicaps. The best players had to play with a broom-stick instead of a bat ; the least good players were given two or three innings ; and so on.

Bare rooms should be utilised. There are plenty of bare rooms which could be turned into play-rooms for Badminton, etc. It would be so much better than stuffing them with useless furniture and knick-knacks—things that require a great deal of labour if we are to keep them clean.

Bare spaces are valuable. In them one can play, " Bumble-Puppy," " Clock Golf," Quoits, Darts, Skittles, and so forth.

The chief requisite for a game is a ball,

and preferably a soft ball, because it makes less noise !

As to what games should be played with the ball, or without it, that is for the individual to decide. But there should be some co-operation: that is to say, there should be some games in which more than two people join, as in the doubles in lawn tennis, and as in all team games.

There should also be other exercises as well, to supplement the games, besides exercises to prepare for them and make them safer and more successful. I have written a good deal on the subject of these Exercises, in "Self-Health as a Habit."

Among well-known exercises, of course, the best will include walking ; perhaps a certain amount of cycling for those who keep their bodies in the right position when they cycle ; dancing, including step-dancing, rather than so much of the dances kept on in rather unsatisfactory air to a late hour of the night ; then there are fencing and boxing, fencing being capital exercise for women. There are swimming and rowing. All these exercises can be practised outside the actual form of sport itself.

There are also what may be called the creative recreations and hobbies, such as the Note Book for ideas (it may be a Loose Leaf Book), modelling with wax, carpentering and fretwork, gardening, and so forth. It is good to read books about your exercises and hobbies, such as Jefferies' books on the open air, Thoreau's on Walking, and so on.

Never be too busy to have plenty of recreation. It is not waste of time. It is wise investment of time.

Recreation is real rest for the greater part of us ; that is to say, if it is not carried to the point of fatigue.

We must remember that, strictly speaking, we never rest at all. Some part of us is always active. When one part of us has been active for too long together, it is apt to become tired ; but we can remove the tiredness, not by ceasing to use our activities at all, for that is impossible, but by directing our activities to another sphere, or another plane. When we are tired physically, we may be able to be active mentally or spiritually, with great all-round advantage.

Though one might write a large book on the subject of recreations and hobbies, one must refrain here ; but a final warning is necessary. Recreations and hobbies are not frivolities at all, as some of the "dull-as-dust" people have maintained. They are a wonderful form of education, as well as of rest. And we get the most good out of them if we see the best within them, and regard them as a something to appreciate fully and to study interestedly. They are full of most important lessons ; and, if we undertake them with a view to getting the greatest possible good from them—good for body and mind and spirit, and the social side of us, and even good for our commercial life—then they will be to us among our very best friends and helpers. Otherwise we shall not get proper value from them.

XXXIV

PRACTICE FOR PLAY

THOSE who have never played games in the right spirit, and who have never understood games, are apt to say that games are frivolous, and not worth serious attention. Games, however, are among our greatest social and international influences for friendship, and they make for character, and should make also for intellect. Remove them, and you have removed one of the healthiest influences of life. They deserve a great deal of attention.

For my own part, I owe more than I can say to games and practice for games. Practice of the ordinary kind, so far from making me perfect in games, hardly improved me at all; but scientific practice* was both interesting in itself, and valuable for improvement in the games that I played, and also valuable in giving lessons for the whole of life.

It is amazing what a number of lessons can be learnt from games when we come to study them. We learn how important it is to correct ourselves and to master different arts and activities, not as complete wholes, but part by part, "line upon line." We learn the value of patience. We learn the value of sacrifice of the immediate pleasure for the sake of the future gain. We learn the value of handing over correct practices to the Sub-conscious or Managing Mind.

Since I began my little scheme of self-training, particularly self-training for games, in a bedroom, great advance has been made. Recently we have seen, on the Cinema, the movements of different

* See page 105 and 115.

forms of games and athletics, first of all reproduced at about the pace at which the actual movements take place, and then reproduced very slowly, so that we see each part of the movement and stroke (the foot-positions and movements, the wrist-movements, and so on), each part of the lawn tennis service, the golf drive, the billiard stroke, the high jump, and so forth. A great deal of improvement in play can be obtained by careful study of expert players.

Now games are always worth while if they are sensibly played ; the practice for games is always worth while if it is thought out sensibly, and carried out sensibly, and if you determine to get, from the study and practice, principles for learning and mastering everything else in life.

I read a most striking book lately in which it was proved conclusively that Play and Religion had some of their most important principles in common. I am working this idea out in a special book ; but it would be quite a good subject for readers of this little book to take as one of their subjects to study.* Let them ask themselves what there is in common, in the way of principles, between Games and Religion.

Both Games and Religion need more practice, and more sensible, and scientific practice, than they usually have.

We ought to interpenetrate Religion, which includes the conquest of the self by the Self, with the Play Spirit. In the Play Spirit we are not always merely players, we are also sometimes the captain of the team. We are, as human beings, captains of teams, the teams being our organs ;

* See page 206.

and each organ is itself a team of players, so to speak. All the way through, we are a kingdom; or we possess a kingdom of millions of subjects, and we are the king.

Having once realised that real Play is Religion in the best sense of the word, and that Religion is not Religion without the true Play Spirit, we shall regard practice for Play as well worth while.

I cannot enter into details here as to what is the best practice for play. Each game requires its own "technique." But the general exercises suggested in the short Course—begun slowly and correctly, and then increased in pace, frequency, severity, and complexity—will be useful as practice for almost every form of play. Other forms of practice for play, which should be worked out by every reader of this book, and made into a separate individual system, have been offered in my book on "Self-Health as a Habit." I refer to this for exercises to improve play at Lawn Tennis, Golf, Fives, and so forth. More elaborate exercises are given in a fully illustrated book, called "Wanted: Men."

· XXXV

SATURDAY AFTERNOON AND EVENING

SATURDAY is in some ways like the little spells of rest and change between work-times, but enlarged and glorified.

One's aim during the Saturday afternoon and evening time should be not only to enjoy oneself, but also to fit oneself for the work of the next week.

Now how one should spend Saturday afternoon

and evening must depend largely on the past week's work. The main point is to have some pleasant change. It need not necessarily be what is popularly regarded as the only or chief form of rest. If there has been great activity of body or of mind, or of both, then the change can be rest. If there has been great activity of body, but not of mind, there can be activity of mind. If there has been great activity of mind, but not of body, then there can be activity of body.

For most people in modern civilised life, the Saturday afternoon and evening had better include abundance of exercise of a really delightful kind. Exercise that is drudgery is hardly any good at all.

Most people will like to have some form of game or sport or other exercise. I mention a number of different kinds in the section on "Recreation."*

Others may prefer to watch sport. As I have explained in that section, this is not altogether lazy. It may be called vicarious exercise, and is actually exercise in a mild form.

There are not a few who would rather go and have a Turkish Bath, or have a Turkish Bath in a Home Cabinet, or have a special kind of Turkish Bath for home use, such as I recommend to many of my Health Pupils. After this there should be rest and quiet reading, and great care in avoiding chill.

Others, and especially those who have had plenty of exercise in the week, would rather read a novel, or perhaps some serious book on Science, or Mind-training.

Visits may be necessary; and I have devoted a special section to visits to others.

* See pages 122 and foll.

The great thing is not to regard Saturday afternoon and evening as a time for over-eating. It may be a time for a different kind of meal, as a change; but it is not the time for an excessive meal.

And there should be plenty of water-sipping on Saturday afternoon and evening. For it is almost certain that this valuable practice will sometimes have been neglected during the week.

XXXVI SUNDAY

SUNDAY is the most mis-used day of the week.

Sunday is generally a very dreary day; at least, it used to be. Really it is blasphemy to imagine that our God is the God of black dreariness, and boring drudgery. Our God must be the God of health and happiness. Otherwise, who will genuinely desire God and love God?

Sunday, like Saturday, should be a day of change. On Sunday we should especially exercise the spiritual side of our nature—that is to say, the highest side of all our faculties and qualities. For “spiritual” has a ridiculous meaning if we say that it excludes the right use of any good quality whatsoever. In fact, we must define “spiritual” again. The “spiritual” in anything is that which makes for real progress.

Here I can only offer a few ideas as to Sunday, which should be *the* day for making all the other days more and more efficient in every way, and more and more happy and easy.

If the week has been sedentary, then let Sunday include physical activity. If the week has been a week of hard physical work, then let Sunday be a day of physical rest, with a few exercises probably needed if the physical work of the week has been (hard but) one-sided.

Certainly on Sunday there ought to be some music and other Arts cultivated. Drawing is one of the best. At home, in the old-fashioned days, we used to have plenty of music and plenty of drawing.

Of course there should be some real "Religion," and some self-culture. Whatever else we do, we ought to do something on Sunday to open our minds in new directions, and make us fulfil that first but perhaps greatest of all Commandments, *μετανοεῖν* —which meant, "Think in new ways; think differently"—a Commandment that is so morbidly and hopelessly mistranslated by the word "Repent."

And certainly on Sunday, besides, we ought to help others: if not actually by help in the ordinary sense of the word, at least by helping thoughts, wishing them well, and picturing them as well.

And certainly also on Sunday those who profess to be followers of the Master should imitate what must be considered as an essential part of the Master's life, and obey an essential part of the Master's Commandments: namely, healing. Every one should study Health on Sunday, and every one should do something to make himself or herself healthier. On Sunday we should do far less eating, far more water-sipping, with realisation that it is a symbol, far more deep and full breathing. We should make out a simple and feasible Sunday programme for ourselves.

Sunday, therefore, is the day for making good the arrears. If there are any health practices that we have neglected in the week, Sunday is the day for making good.

And Sunday should be the day for happiness. If good novels are the best way of making one healthily happy, then it is one's duty to read them !

We need a revolution in our Sunday. We need to make it a day, first of all, to which people will look forward, so that they may associate Religion with Happiness and Attractiveness, and, secondly, a day that will make the following week fitter and fitter. As a matter of fact, now, if we judge Sunday by its fruits, it is the black day of the week. Monday has the reputation of being black, but that is only because it has to bear the fruits of the abominable Sunday that most people live now—a sedentary day of over-eating and under-exercising ; a day of dreariness ; a day often of scandal-talking ; a day when hardly anything healthy or happy is done ; and yet a day which is the day consecrated to God and the Master, and the day which should therefore be devoted to a great extent to the culture of Health and Happiness, as well as of Helpfulness.

XXXVII

A FEW SUGGESTIONS ABOUT PRAYER

NOTE.—If any readers feel that any idea on Religion or Prayer which is different from their own, will offend and hurt them without making them alter their present habits in the least degree, they had better pass on to the next Section. I have no wish

to offend or hurt. But I feel bound to include this Section in the book, for the benefit of those who are seeking after something more satisfying, and who find that many of their present Prayers do not lead to real efficiency, ease, happiness, and helpfulness, but perhaps even leave them tired and depressed.

I would ask those who read this interpretation of the Lord's Prayer in the Greek—an interpretation based on hundreds of hours of study of the Greek words—to judge it by its fruits, or else not to condemn it untried.

I have explained the interpretation more fully in a little book called "The World's Prayer and Creed."

In this section I shall say nothing about Church and Church Services, nor about any Prayers that any reader now uses and finds valuable. I shall simply offer, after a few preliminary suggestions, one of the many forms of Prayer that I often use and find valuable myself.

But, first of all, I should recommend readers to collect for themselves all that they can on the subject of Prayer, both from the New Testament and from other books, or from articles or leaflets, and from their own experiences and reflections. This is capital practice in mind-training. The ideas should be collected and put down in the form of headings. These headings can be put in a Mem. Book or Note Book (see page 206), or in a special Card-Holder. Probably among the collected ideas will be the following :—

Prayer should be according to the Will of God, part of the Will of God being that we should not

hurt anyone, but should help as many people as possible, including ourselves.*

Another idea will be that in praying, provided we are sure that what we pray for is according to the Will of God, we should both claim, and believe that we have already received, what we pray for ; we should realise ourselves as having received it ; enjoy having received it, and thank God for it : that is to say, we should treat our desire as if it were already actually fulfilled here and now.

Many other ideas will be added by those who study the subject carefully.

It might be asked how we can explain this theory, that we ought to regard what we pray for (if it is right) as having been actually received. One answer is that, if it is right, it already exists in the world of right, the spiritual world, the kingdom of heaven within, the realm of causes and of eternal realities. Prayer is one of the means to make the good, that is already in the kingdom of heaven, appear and manifest itself in this world.

I now offer one out of many possible interpretations of the Greek words in Matthew, in the Sermon on the Mount. I hope that no reader will use these actual words. It would be far better for all to extract such ideas as appeal to them, and to express these ideas afresh in those words which best convey these ideas to them as individuals. In the mind, as in Nature, there should be frequent re-expressions of old ideas.

Sometimes the Prayer can be in the form of a request or claim ; sometimes in the form of an assertion or realisation.

* Those who do not feel sure that their desire is for something really helpful, can pray for (or demand or claim) this—or else something better instead.

“ Father-Mother and Inmost Self of us all, wise and far-seeing, kind and helpful, powerful and controlling, poised and happy, healthy and healing, pure and purifying and refining, beautiful and graceful, progressive, radiating all good qualities,

“ Convince us that You are perfect.

“ Direct us absolutely.

“ Make us express your Will naturally.

“ Give us just whatever we really need to-day.

“ Destroy our mistakes by making us destroy the mistakes of others.

“ Whenever You test us, bring us through the test satisfactorily.

(All success is the success of the Father-Mother and Inmost Self of us all.)”

Once again, we can, if we like (and many prefer this), put the Prayer in the form of an assertion or statement: that the Inmost Self of all does give us, has already given, cannot fail to give us just what we need; and so forth. But there are times when we should prefer that the Prayer should be in the form of a request or a claim from ourselves, as children of God.

Every one ought to study the whole Prayer, and try to come nearer to its true nature than I have been able to do.

It must be remembered that Prayer, in its broadest sense, is far beyond mere asking. It includes also realising—or, when this is difficult, asserting. Thus the following words, from Owen Lovejoy, are true Prayer :

God is a Father,
Man is a brother,
Life is a mission and not a career;
Dominion is service,

Its sceptre is gladness,
The least is the greatest,
Saving is dying,
Giving is living,
Life is eternal and love is its crown.

XXXVIII BEFORE THE HOLIDAYS

A GREAT English fault is the want of foresight and provision in good time. A great English merit is to make the best of an unprepared job, and to muddle through it better than might be expected. It is usual to look forward to holidays and to prepare for them as regards our money and clothing and lodgings and the journey. But it is not usual to prepare for them physically and mentally, except to a certain extent—namely, by enjoying them in advance.

Now we ought to do this more. We ought to look up about the place we are going to, and think of it. This will give us harmless happiness, and help to make us fitter for our work. For happiness is health-giving and energising.

Secondly, we ought to train physically before the Holidays—and especially to train for, and rehearse, the exercise that we shall be having. This book is only intended to offer a few suggestions; but the Hundred-up Exercise* will be useful if we are going to do a good deal of walking. And there are exercises (in "Self-Health as a Habit") that train people in rowing, lawn tennis, and so forth.

We should imagine the forms of exercise that we are going to have, and we should practise them

* See page 46.

in advance, and we should get out a little more and anticipate the holiday by having more open-air and outdoor exercise than usual.

On the other hand, we ought not to shrink from a little over-work, if this is needed in order to clear things up and leave us with an easy conscience.

As to packing, it is a good plan to have a complete list of all the things which we might possibly need during our journey and long visit. It is far easier to leave out anything that we do not want for our particular holiday, than to think of all the things that we might possibly want, as we should have to do without this list. I have found, in the preparation of essays and articles and books, that certain complete lists,* are invaluable. It enables one to collect what one wants without the least fear of omitting anything of importance. Have a complete list of all the clothes and books and so forth that you may possibly need during your holidays.

Above all, make out a Health-Scheme which you will carry out as far as possible—a Health-Scheme for your body and your mind. Holidays are a great chance for self-culture. Most people regard their holidays as a time for living anyhow—for eating too much, drinking too much, and perhaps exercising too much, instead of regarding their holidays as a training-time during which they can improve themselves for their after-life business.

G. Dawson writes very wisely about the particular kind of nervousness that comes before a journey. This nervousness should not be tolerated!

“There are people who, going on a journey, get more and more nervously excited and fearful as

* For some of these Lists, see “How to Prepare Essays.”

the time of departure approaches. They sleep very badly during the last night, because their minds are occupied with all that has still to be thought of and done before the start next day. They become nervously apprehensive about everything. Fears of all kinds oppress them. Fear of forgetting things, coupled with inability to remember either what has been done, or what still remains to be done. Fear of missing the train next day. Fear of not being well enough to travel. Fear of not being able to sleep. Fear that some article suddenly thought of has not been packed, which fear necessitates an immediate search through the boxes already packed. On the morning fixed for departure, everything still seems to be in hopeless confusion. Breakfast is scarcely touched, because the mere sight of food produces a sort of sick and nervous disinclination. Then there is a bustle to be ready in time, and finally, when the journey is at length accomplished, it is found that something of importance has been left behind.

“ Now people like this never relax the tension either of mind or of body all day long, or indeed all night either ; therefore they are bad travellers, and reach their destination feeling quite exhausted. Is it any wonder that it takes some days for them to recover from the effects of a journey ? ”

XXXIX

DURING THE HOLIDAYS

It is very easy to say to people, Do not work during your holidays, and have no worry during your holidays ; but it is very hard to carry out this rule in modern times.

But, anyhow, approach any work or problem during the holidays, not as if it were a nuisance, but as if it were a part of the interesting game of life; welcome it and deal with it happily and cheerfully.

It might be the best plan to concentrate any work that has to be done into a special half-day or quarter-day.

Now, during the holidays, do not rush at once into severe and prolonged exercise; but rather increase the amount gradually, even if you have trained yourself already before the holidays by a little practice and "imaginary" exercise and play.

Do not give up your serious work altogether. Have different work if you like, but have some work, probably on some new subject. Try to make a point of mastering a new hobby—or some new subject—during most of your holiday.

Do not give up your ordinary exercises and your ordinary helps to Health, especially the deep and full breathing, and the water-sipping.

Carry out a scheme—not too difficult a one—of more severe Health Training and Mind Training, and perhaps more severe all-round training too. Holidays may be a good opportunity for mastering the art of cooking.

During the holidays, try to master at least one quality or habit. Among the most precious to-day is that of being able to do things in a leisurely and deliberate manner. Practise walking more leisurely, and looking more leisurely at the scenery—and, of course, of eating and drinking more leisurely. A great help is to think of the uses of things. Pause and think how things serve and help us. In a

leisurely way, estimate and appreciate their various values: for instance, sometimes think of the various values of Foods.

Don't grudge yourself holidays. Don't regard holidays as "extras": they are essentials. O. S. Marden says:—

"When you go into the country, make up your mind that you are going into God's great gallery of charm and beauty to enjoy yourself and to see what you can get out of it. Resolve that you will come home laden with riches that no money can buy; that you are going to extract from the landscape—from the mountains, the valleys, the fields, and the meadows—a wealth which does not inhere in the dollar. These things cannot be bought; they belong only to him who can appreciate them.

"There is no investment which pays such big dividends as keeping one's physical condition up to the highest possible standard. Upon this hangs all our success and happiness. You cannot, therefore, afford to be niggardly in the matter of your vacation. Economise on anything else but this. Whatever makes you a healthier, larger, more efficient man or woman is cheap at any price you can stand."

XL

DIRECTLY AFTER THE HOLIDAYS

MOST people rush into their work again, and almost forget their holiday, and perhaps even feel dissatisfied, particularly if they have gained no good new habit during the holiday. Anyhow, they

do not make the change back into their full work gradually enough.

Be sure to keep up some of the new exercises that you have learnt.

And keep up as many as possible of the good habits that you have learnt. It may be the light breakfast, or the more elaborate skin-drill ; or it may be the improved Course of Physical Exercises ; or it may be an advanced set of exercises in Self-Suggestion.

And, from time to time, go back to the pleasant and happy memories, which you will find invaluable to resort to in times of trouble. Do not give up these memories. Paint them indelibly on the walls of the store-house of your mind. Fill the gallery of your mind with these memories, and walk in that picture-gallery very often. This will recall the healthy feelings and movements of the original holiday. A vast deal of the good things that we have had we miss because we forget them when once they are past. It is our privilege to store them in our memories, so that we can have some of them always. At first actual pictures or picture-postcards may be a great help. But eventually get the pictures within yourself. Remember that happy feelings are as health-giving and energising—and as important too—as the right foods and drinks.

XLI

DURING VISITS

WHEN we are visiting people, if we wish to keep to a certain number of rules of health, there must

usually be some compromise. We can keep to the severest and most important rules—as a man with Epilepsy or Bright's Disease would abstain from flesh-foods and meat-extracts—and we can, for the time being, ignore some of the less important, for the sake of social peace and quiet. We may find it best to strike a mean between adhering to all the rules, and ignoring all the rules, so long as we can manage to fulfil two of the best duties of a visitor—namely, to be happy and look happy, and to be helpful but not appear (aggressively) helpful!

For example, in an ordinary house there are closed windows, and perhaps people are smoking a good deal indoors; there are wrong and over-ample meals; there are wrong drinks; there are late hours; and there may be scandal and other undesirable talk.

Problems like these are worth thinking out at odd moments. They should form part of the contents of the private note-book. From time to time we shall get light on them if we tell our Managing Mind to think them over and to offer us solutions.

Make as little concession to unhealthy practices as you possibly can, especially if you can justify yourself by explaining that such and such things keep you in health. I have had a good deal of experience in this direction with regard to meat. It is a deadly poison—perhaps the most deadly poison of all foods—to me. So, when I am visiting, I never take it. I explain to people that my health—and probably my very life—depends partly on my avoiding such things; and I nearly always

find that every one quite understands, and ceases to bother me.

A great help is to compensate in private for any mistakes you make in company. Let us look at the above-mentioned mistakes.

If there are closed windows in the ordinary life, then have extra deep and full breaths of fresh air when you go out, and exhale more thoroughly; and not only when you go out, but also in your bedroom, early and late in the day.

If there are wrong meals, it might be possible to drop a meal sometimes. Anyhow, it is not difficult to masticate more thoroughly, and to enjoy more thoroughly whatever food you have, and to cultivate the precious art of seeming to eat more than you actually do eat!

If there are wrong drinks, perhaps you cannot avoid them altogether; but at any rate you can lessen the amount that you drink, or you can weaken it: you need not take the tea quite so strong. Or else, again, you can take extra care over the rest of your health practices, especially with regard to Self-Suggestion.

If there are late hours, then make your sleep as satisfactory as you can again, through Self-Suggestion, muscular relaxing, and so on. Other ideas are offered in "Self-Health as a Habit."

If the conversation is of an undesirable kind, change the subject. Exactly how to do this without objectionable priggishness will need a good deal of tact. Here, again, you can write down the problem in the note-book; and it will probably be worth while to read a book (published by Routledge's) called "The Initiate."

Do not concede too much.

On the other hand, do not resent the conditions which you find. Avoid them, or modify them, or compensate for them before and after and during the visit ; but do not be annoyed with them. That is the worst thing to do.

- Realise the value of the visit. Social life is an important part of the whole life. In so far as you are obliged to visit—

Use the best.

Ignore the rest.

XLII

WHEN OTHERS VISIT YOU

MUCH of the previous section applies here ; but at home less concession is needed : you are more your own master or mistress.

Going back to my own case, I may say that in my own home I invariably keep to a somewhat strict diet. But, on the other hand, when people who have meals with us want to have alcohol, or want to smoke, there are the things ready for them. Others may be of the opinion that it is wrong. But I certainly think it is the wisest plan to let people have most of the things that they want, without taking these things one's self. Example is often not only more effective than precept, but also more pleasant for the other people.

Here, once more, there is a good problem for the note-book and the Managing Mind !

In entertaining people, consider first of all what are their customs. Try to conform to these as far as you conscientiously can,

Then think of their immediate comfort. You may find some useful notes in the sections on the Bedroom and the Home.

Think also, however, of their real health and well-being. Do not follow custom slavishly merely because it is custom and convention.

You must think of your own health as well. You may go to bed early, perhaps, and, as a friend of mine does, leave the guests to stay as late as they like, asking them to put out the lights when they go to bed.

Make some concessions, but compensate for these when the visitors are not with you.

It is necessary to plan out things beforehand.

It is best, as a rule, not to talk about health and health-practices until you are asked. I know a man who disgusts almost every one whom he meets by preaching incessantly about "vegetarianism" and humanitarianism. It alienates more people than it attracts.

One hint may be useful. Before the guests come, go into the guest-room and put yourself in their place, and think of all the little comforts and conveniences that they would like—the pins, safety-pins, scissors, rubbish basket, paper, envelopes, pen, pencil, books, biscuits, and so forth. Then provide these.

XLIII

THE HOUSE AND HOME

At a recent "Ideal Home" Exhibition there were a number of exhibits of which some were impossible except for well-to-do people; others were possible

in most homes as they are. And in every home it is not at all difficult to make a certain number of changes, particularly with regard to a greater number of cupboards and pegs and shelves.

It is also possible to improve the garden, and to make the wasted spaces useful almost everywhere.

Another change is to have a vacant room, with nothing in it to break or hurt, for recreation. In my opinion, the most important room in the house should be the recreation room. If it is possible in any way to get a spare space, that space should be for play and exercise. I believe the health of our nation would be vastly improved if the "parlour" were removed, and the games room substituted.

I have already said something about the bedroom and the workroom, and especially with regard to reminders of good ideas in the form of a Notice Board and Memoranda slips.

I shall speak directly about the equipment and apparatus.

But the advice most neglected in the advice that I have generally read as regards the house and home, is in respect to the Mind. It is vitally important to keep out of the house and home, as far as possible, undesirable mental states; and to treat them in fact as if they were actually burglars, or people with infectious diseases. We should not tolerate in the house a condition of worry or resentment, or any other unsatisfactory state of mind.

This is, perhaps, a counsel of perfection. But at least we can keep some one place—some one room, or at any rate some one part of a room—free from such thoughts, so that we may go there and be sure

that the atmosphere of that place is clean and sane and happy.

We can literally fill a place with positive thoughts of kindness, helpfulness, and happiness ; and it is our duty to do this for the sake of ourselves as well as for the sake of others.

We must realise the values of everything in the house and home. Too many people in beautiful homes ignore not only the beauties, but also the usefulnesses. The scents and colours of the flowers, the shapes and colours of the furniture—everything can be made to suggest and get into our minds some good quality. What good qualities are symbolised by chairs, tables, shelves, and our dear friends, the books ; and indeed, by almost everything in the house ! There is no more important Commandment in the New Testament than that we should think of whatsoever things are good. Almost everything in the house and home is good if we look at it from the right point of view.

We ought to look at it with thankfulness and appreciation of its actual material help, and also of what it symbolises.

XLIV

APPARATUS AND EQUIPMENT

ALREADY I have spoken about the workroom and the bedroom,* and the necessity of having some open space there for play. This play may demand some simple apparatus.

Among the household apparatus and equipment should be certainly something for heating water

* See pages 24 and 79.

quickly ; and perhaps there should be a still for distilling water. For, almost throughout England, the drinking water is very hard, and does not cleanse the system satisfactorily.

There should be a good kind of memorandum system, whether it be a note-book, or a folder containing sheets of paper, or slips in a card-holder. There are many good kinds of memoranda. The best memoranda perhaps are on the loose-leaf principle. Nothing expensive is at all requisite.

There should be abundance of shelves, and of coverings to keep off the dust.

There should certainly be a writing-board to hold writing materials and things that we often need. The great advantage of this is that, when we are working in a room where the table has to be cleared, we do not have to clear each item separately off the table ; we have all the items on the board. We simply have to move the board, and then, when we go to work again, there it is ready equipped.

A tool-chest is almost a necessity.

And I should strongly advise Plasticine or other material for modelling.

Book-cases there should be in plenty, so that the books do not lie about too much. Sectional book-cases can easily be made at home. It is a pity that more people do not make their own furniture. This would give them a good hobby in the form of carpentering, as well as the articles when they are made.

Music should, of course, be part of the equipment. There are plenty of cheap collections of

music now, and it is always likely to come in useful when there are guests, or when people are alone. Among the most useful presents that I have ever thought of has been a good collection of songs and other pieces of music.

There should be Patience Cards and other cards. And various games, including, perhaps, quoits, darts, and Badminton, and ping-pong.

Of course there should be some soft balls, with which all manner of games can be played.

The washing conveniences are of immense importance. In this respect the Americans are far ahead of us. There should be not only adequate baths with hot and cold water, perhaps thanks to a geyser, but there should also be, if possible, a home Turkish Bath; for, especially in City life, the skin does not act nearly freely enough.

There should be apparatus for gardening.

Keep a part of your book—I mean the note-book that you have by you—for adding from time to time useful articles of “equipment.” Then, when a birthday or Christmas-time comes round, and people ask what you would like, you can refer to the book, and you will not then have something given to you that you do not want at all; and you will also find the book useful when you are wondering what to give others for their presents.

I hope that part of what I suggest in this section will give readers useful ideas as to presents that they can make to others on birthdays or weddings, instead of so many of the abominable vases and salt cellars and other atrocities that are all too common a waste of money at the time, and trespassers on valuable space in the house afterwards.

XLV

WHEN WRITING LETTERS

LETTER-writing is a much neglected art. It is generally a mistake to write a letter at once, rather than to think it over first. We ought to think over a letter carefully, and plan it out, before we write it. Then we ought to write neatly and write legibly. Letter-writing is a splendid mental exercise if we practise it in the right way. It is training in the collection, selection, arrangement, and expression of our ideas.

It is a good plan to keep a special note-book for letters that are to be written. Jot down a mem. of any letter which you should write. Then, when you have written the letter, cross out that memorandum. From time to time, on the plan already suggested, start a new page, and write down at the top of that page all the letters that you have still to finish. This will soon force you to finish these letters, from sheer shame.

Your first desire in writing should be, as a rule, to help yourself and the person to whom you are writing. Here also, the study of that book, "The Initiate," will be useful. Put yourself in the other person's place.

Then give orders to your Managing Mind to see that you write the best possible letter.

Then make an outline of headings. This is much better than beginning to write the letter at once, unless you are a genius at letter-writing.

If it is an important letter, when you have written it out it may be best to hold it over. If you have

written at all angrily, which may be a relief to you, then "post" the letter in the fire, or tear it up and "post" it in the waste-paper basket,

What applies to work in general, applies to letter-writing in particular. Do not think that letter-writing is an unimportant affair, and not worth doing well. Prepare for letter-writing, and even get the right position of the body before you begin to write.

It is generally a good thing to keep carbon copies of your letters. This is very simple plan. Underneath your letter you put a piece of carbon paper, which automatically makes a copy on another sheet of paper, that you keep for reference. Of course, all letters are dated.

Then it is good practice for office work to file these letters, and to have a card-index cabinet of names and addresses, unless you prefer an A.B.C. book. But it is easier to add new names to the card index.

XLVI

WITH REGARD TO FRIENDS AND FRIENDSHIPS

At first it seems hopeless to attempt to add to the many excellent essays and sayings that are already available on this subject. Still, I will venture on a few notes.

The first hint I would offer is a negative one. Some acquaintances and some social events are decidedly not worth while. Cut these down or cut them out. Shakespeare's words here are admirable :—

“ The friends thou hast, and their adoption tried,
Grapple them to thy soul with hooks of steel ;
But do not dull thy palm with entertainment
Of each new-hatch’d unfledg’d comrade.”

When you have chosen your friend, and are sure of him or her, then make a solemn compact that each of you will be gentle and patient with the other, and will make concessions to the other ; that each of you will share all good new ideas with the other ; that each of you will try to find the best in and think of the best of the other, and gently correct what is not the best.

The chief value of a friend is that he is training you for your right way of dealing with the rest of humanity. A friend should be to you a means by which you appreciate the whole world more. He should be to you a type of welcome humanity.

If friendship (so-called) makes either or both of the so-called friends less optimistic and happy, less helpful to others, then it is not real friendship.

Be a friend to as many people as possible, so that they come to you for advice and help.

Make friends of your surroundings. Never resent them. Make friends even of your opponents. All of them must have at least one merit. Think of this merit. Then you will strengthen this very same merit in yourself.

XLVII

WITH REGARD TO ‘ ENEMIES ’

THE Commandment of the Master was that we should “ love our enemies.” Very few people

take this seriously, as if the Master really meant it. It is worth while to consider whether the Master's Commandment is not pre-eminently practical.

Now, suppose that some one is apparently wronging you. Why is that person behaving thus?

You can put on one side the wilful desire of the person to injure, or you can include it; if you include it, why has the person this desire? I will mention four possible reasons.

The person is not well. In numberless cases we have found that the blood of irritable and disagreeable and unpleasant people is very acid; such acidosis permeates the whole system.

Secondly, the person does not understand you properly.

Thirdly, the person is not kind.

Fourthly, the person cannot possibly be happy.

Now, if you will not love this person, at any rate wish this person health and well-being, wisdom and right perspective, good-will and helpfulness, happiness and good temper. This is a most excellent step towards the fulfilment of the Commandment.

Imagine the person as having been improved in all those four ways, and you will see that, quite apart from any benefit to the person himself or herself, there will be great benefit to you and to every one else who is having anything to do with the person.

Regard all circumstances as sent you for the best possible all-round training at the time: regard them as you would a good opponent at a game. What would you think of a trainer who always

sent you an opponent that you could easily beat without playing up? God is the ideal Trainer."

If you find your thoughts going back to your supposed "enemy," then try to discover the best in that "enemy."

Many of my Health-Pupils have found it a great help to consider a person in three aspects. I remember one case in which a lady was always annoyed by a neighbour. The neighbour talked scandal, had a high shrieking voice, and generally had a very objectionable "aura." I asked my Health-Pupil whether the lady had excellent motives and great energy, and she said "Yes." Then I said, "Whenever you think of this neighbour, think of her as embodying good intentions and great energy; refuse to look at her in any other light. Just go on repeating to yourself, silently, 'Good intentions, great energy.'" My Health-Pupil did this, and found that, for the first time for years, she derived benefit from the neighbour's presence: it had been the means of impressing on her Sub-conscious mind the helpful ideas of "good intentions" and "great energy."

It is very rarely that we have all the three aspects satisfactory; but it is open to us to fix our attention solely on the aspects that *are* satisfactory.

We can consider the motive or motives.

Or we can consider the "matter."

Or we can consider the method and manner.

In the case of the neighbour, the motive was good; the matter was not satisfactory; neither was the method and manner.

See the so-called "enemy" as an artist sees a landscape. When you come to look at the dust-

heap, or even the farm, which he has painted, you do not find in it the charm which is in the picture. The artist has seen the best, and has turned what is perhaps a dirty and unhealthy blot on the landscape into a thing of beauty. And this is the way in which we should look at one another.

XLVIII WHEN ALONE

THE Americans have come nearer than we have to losing the art of being alone; but restlessness is growing here rapidly. One of the reasons is that people crave for the rushing and exciting city life; they miss it terribly when they do not get it; and they miss it most when they are alone.

Among the causes and results of restlessness is the upset rhythm of the body and the mind.

Among the cures will be deep and full and rhythmical breathing, as already advised. This should be practised at frequent intervals throughout the day. It is astonishing how greatly this helps to restore poise and perspective and leisureliness.

Then there is attention to the position of the body. When you are alone, you can easily correct your position. Almost everybody to-day, as I have said, has the organs too low, and the shoulders too far forward. The two main exercises to be practised (see pages 41 and 42) are stretching up and keeping up, and sending the shoulders up and back and down.

Then there is the relaxing of the muscles. Most of the people who are doing good work in the world

are wasting energy as well. They should learn to relax the muscles that are not required in any given work, and especially the muscles of the hands and the throat and the eyes. Here is an Exercise,* from "Self-Health as a Habit":—

"Standing evenly balanced on your two feet (which can be comfortably apart), or sitting on a seat that has no arms, stretch your fingers and hands well back and down. Stretch the fingers out in the opposite way to the grip. Then take a deep and full breath in through your nostrils, and hold it for a moment.

"Do not *send* the breath out. Let it ooze out slowly, almost as it would, automatically, from an inflated bladder.

"While it *oozes* out, let your eyes close, and let your hands and arms become limp and move forward, and let your head sink down.

"Again inhale, and again relax more and more as you allow the air to ooze out.

"Then wait and rest; smile, and think of pleasant and peaceful things—happy children, quiet scenery, the lapping of the wavelets, or the still surface of a lake.

"Do not 'hurry up.' When you feel calmer, first straighten the spine quietly, then stretch back (as you do at the beginning of the exercise), but keep your head down till last. Then, as you lift your head, inhale, and open your eyes, and 'wake up' refreshed."

Another great help for restlessness, as well as being a general training for the times when we are alone, is the practice of perspective. Instead of looking

* Compare the similar Exercise on page 44 of this book.

at one thing intently, we can take a comprehensive view of the scenery all round us, with half-closed eyes, and then try to reproduce it in perspective. And we should sometimes try to throw the things near us to a distance by relaxing the muscles of our eyes and looking at things dimly, again half-closing the eyes.

Appreciation is another excellent practice for solitude. When we are by ourselves, instead of feeling lonely and bored, we can look at the things round us, and just make this an exercise—to work out what is the best feature, the best principle, the best merit in everything that we see. It does not matter whether it is a book-case, or a looking-glass, or a screen, or a desk, or a chair, or a clock. This is always a good exercise. It makes us appreciate things.

And we should cultivate Happiness, on the lines which I have suggested in the little book called "Keep Happy." It may seem ridiculous to say that there is a technique for the acquirement of happiness; but assuredly there is, for most people.

We ought to make friends of all that is round us—not only the beautiful scenery of nature, but also the manufactures of man. And we shall make friends of them—and even of "the mammon of unrighteousness"—if we appreciate them at their full worth. Ninety-nine-hundredths of the things around us escape our notice, whereas they have in them the capacity for making us happy and grateful, if we only look at them in the right way.

Collect your own ideas when you are alone, either in the note-book or on slips of paper. Above all, keep a list of the above-mentioned and other useful practices.

Send out from time to time kind wishes for all. This is an Oriental plan which we in the West might well imitate. Many of the Orientals start their day and finish their day by wishing well to every one and every thing.

From time to time retire within yourself. The mystics often call this "The Silence." That is not a very good description of it. But the idea of it is to leave the outside world, and whatever jars or distracts the attention, and to seek the Kingdom of Heaven, or the state of well-being within us; and to go to the "inmost centre of us all," of which the poet Browning wrote so beautifully.

If it is objected that this is morbid, I would ask whether it is more morbid than to think of one's grievances and worries—to think how hard it is that such and such a thing should have happened; that such and such a person should have treated one in such and such a way. I know that to think of these worries is orthodox. But surely this is far more morbid than to think of one's higher Self, so long as one does not act priggishly and obtrusively as regards others.

Another good practice for the times when you are alone is leisureliness: doing things slowly and deliberately as well as with appreciation, when there is no reason to hurry at all. We are apt to rush through our washing; to brush our hair as if it were a race; and to gobble down our food. These are just the occasions when we ought to be extra leisurely and deliberate. It is not that we want always to do things slowly; but we want to be able to do things slowly when we decide to do them slowly. There are many people who

simply cannot stop working fast, or walking fast, or talking fast, or writing fast—generally to the great discomfort of other people—this applies especially to fast and illegible writing!

Set apart some time for reading, recreation, and a useful hobby.

Have these things ready at hand for the times when you are alone. Do not wait for the solitude before you work out how you are going to use it. Decide beforehand how you are going to use it.

Sometimes, when you are alone, laugh at yourself—laugh yourself out of some of your pettinesses. Books on Self-Suggestion never advise this; yet it is an integral part of the Art—to make the higher Self laugh the smaller self out of its sillinesses.

Emerson's words are familiar to most people. He says:—

“It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.”

The chief fruit of solitude well spent is efficiency and helpfulness in public.

We ought to insist on being alone, far more than we do, even if it means waking up early in order to secure it.

We ought to have ready a series of practices for times of solitude, some practices being spiritual, some intellectual, and some physical. Here is a physical practice, just as an example:—

EYE-EXERCISES (FOR PRIVACY)

The muscles of the eye are much neglected.

They can be trained at odd moments, particularly when one is alone. The main exercise that they get is when we read ; and most people use their eyes wrongly when they read, falling to give them a rest at sufficiently frequent intervals. The reading should not be too continuous, but should be broken by spells, when the eyes should be relaxed or closed.

Now for a few Exercises.

First come the neck-exercises, particularly the "stretching up" (p. 41), which gets the spine into a better position. It must be remembered that the health of the whole body is intimately connected with the spinal column. Besides this exercise, there should be bending the head over, first to the right and then to the left, then turning and looking to the right side and bowing to an imaginary person, and turning and looking to the left side and bowing similarly ; and then a gentle rotation of the head first one way and then the other. All these exercises help the right position of the head, and the liveness of the muscles, and the circulation of the blood.

Then there could be, perhaps twice a day, an eye-bath, during which the eyes may be opened under water. It is probably best to have a tiny pinch of table-salt or soda phosphate thoroughly dissolved in warm water. Then wash the eyes with cool to cold water.

This eye-bath could be preceded or followed by eye-exercises, to be done very gently, perhaps only once a day. The pupils of the eyes should move first to the right, then to the left, then up, then down, then up to the right and down to the left,

then up to the left and down to the right ; then the pupils should be rotated, first in one direction, then in the other. Be sure not to strain. It will be interesting to find how much more you notice in daily life when you have practised this exercise for a few weeks, and how much increased is your range of vision.

The next exercise, also to be done in privacy, needs the greatest possible tenderness. If your eyes are too flat, then put your fingers round them, almost as if you were going to pluck them out, and, with extreme care and gentleness, press the fingers and gently compress the eye, so that you make it bulge out a little more. If the eyes are too bulgy and prominent already, then very gently press on them with the finger-tips, so as to flatten the eyes.

Relaxing of the eyes at frequent intervals throughout the day, either by closing the eyes, or by looking to a distance, or by imagining a distant scene, is very valuable in preserving sight and improving sight. The eyes get fatigued just as much as any other part of the body does.

XLIX

WHEN INCLINED TO WORRY

WORRY, like restlessness, is a growing disease. People worry about not getting better pay, or more gratitude, or more friends. Yet, in a way, worry is a sign of progress ; in a way, it is better than a condition of lazy and satisfied contentment with unsatisfactory things.

First realise the disadvantages and the sinfulness

of worry, as explained in my book "Economy of Energy."

To sum up part of the case against worry, it is ugly ; it is ineffective and it tends to inefficiency ; it is wasteful ; it is poisonous to the worrier, and it is infectious as well as unpleasant for others ; and it is blasphemous, since it implies that Providence is not treating us fairly, or as a father would treat his dear children.

☞ In "Economy of Energy," I quote from Professor Elmer Gates. He says :—

"My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous ; also that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy. . .

"If an evil emotion is dominant, then during that period the respiration contains volatile poisons, which are expelled through the breath and are characteristic of these emotions.

"Wearisome, unpleasant memories weaken health and do not generate thought energy. Cure is accomplished in expelling these by another crop of wholly pleasant memories, which put the necessary structures of the mind in systematic order and teach the patient how to use the mental faculties."

In "Economy of Energy" I tried to state the case against worry and fear :—

"They affect :—

"The heart, and the circulation—both its rate, and its distribution of blood (tending to anaemia or to congestion, etc.).

"The actual chemical condition of the blood and the lymph.

"The lungs, and the rhythm and the fulness of the breathing, and the amount of oxygen inhaled and of carbonic acid gas, etc., exhaled.

"The digestive and 'assimilative' organs and functions.

"The curative energies of the body. These include :—

"The excretory organs—the bowels, kidneys, skin, etc. (Thus fear may act as a diuretic.)

"The muscular system in general (as when it is paralysed by fear).

"The appearance—the attitude, the position of the organs, the expression of the face, etc.

"The voice—and the words used or repressed.

"The nervous system—partly influenced indirectly by the altered breathing.

"The energy and endurance.

"The poise, and ease of self-mastery and self-direction.

"The brain—the clearness of thought, etc.

"The influence of the person on others—especially in the immediate neighbourhood.

"The direction of the mind in the future, states of mind tending to become habitual apart from the active will."

Here I cannot suggest more than a few helps against worry—or, rather, helps to overcome worry. For we should not struggle *against* it; we should rather rise above it. Four of the helps, on which more details will be found in the books "Economy of Energy" and "Keep Happy," will be Religion, Expression, Diversion, and Self-Suggestion.

1. The first help is Religion. We can adopt Larson's plan (as advised in one of his helpful books), and "leave it to God." The difficulty is sent us by God, and we can regard it as such. We can regard it as the best possible training for us, sent by the All-wise, All-kind, Inmost Self of all. For my own part I find that the belief in Reincarnation, as described in "Life After Life," is of the greatest value in removing the tendency to worry.

2. The second help is Expression. As Professor James, Professor Luther Gulick, and many others have pointed out,* when we want to feel happy, and we do not yet feel happy, but feel miserable, we can sit up, look confident and pleased, and breathe deeply and fully as if we were happy, and then relax our muscles, particularly those of our hands and eyes, and smile with our eyes. Then, if we persist in this and let ourselves go to the feeling (an important point that these writers omit), and do not resist the expression at all, the feeling itself will come.

3. The third help is to divert the thoughts, either to exercises like this, or to cheerful ideas of ourselves as succeeding in our favourite ambition ; or else we can analyse the worries, and find out what there is in them that should help us. Or, better still, we can turn our attention to helping someone else. This, after all, is the sovereign cure for worry in most cases.

4. The fourth help is Self-Suggestion. You can order your Managing Mind to make you happy, and to deal with the difficulty rightly, and to extract the value of the lesson and make you profit by it.

* See pages 74 and 188.

This will not prevent you from doing consciously and purposely what you can to put things on a satisfactory basis ; but it will give you a valuable ally and co-operator within yourself, and will prevent you from resenting what is intended to train and develop you.

WHEN OTHERWISE TEMPTED

THERE is no need here to enumerate the different temptations. Every one is familiar with nearly the whole list. Among the chief, of course, will be, Selfishness, Selfish Anger and Cruelty, Sensuality, and Laziness.

Great harm has been done by those who separate the mistakes, and who tacitly permit people to go on with some of them as if they were harmless, but condemn others as if they were the only mistakes. It is almost as if a doctor, when a person was making all sorts of mistakes in food and drinks, told him that the only thing that mattered was that he should not eat quite so much potato or bread, instead of going into his diet, and thoroughly overhauling it, and removing all the serious mistakes, at least until the person became well. A medical or mental doctor too often fixes on one or two of the faults as being alone worth attention. For example, a doctor will say, " You are all right, you are organically sound ; you have not Bright's Disease, nor Diabetes, nor Heart Disease. Don't trouble about what you eat or drink, or anything else." Whereas all the time the person may be suffering from a very severe state of acidosis,

affecting the whole system ; a poisoning of the whole blood-stream, known technically as Toxaemia.

When temptation comes, realise that it is a privilege and opportunity ; that, when you have overcome it, you will be stronger than before.

It is best perhaps, among other ways of dealing with a temptation, to analyse it, and realise the underlying right and good.

We have seen that worry has good at the root of it, in so far as it is discontent with an unsatisfactory state of affairs. So Dipsomania has good at the root of it, in so far as it is a desire for greater comfort ! And this very desire for greater comfort has been one of the chief causes of progress in the world's history.

The next thing is to try to satisfy this desire differently. We may divert the attention to the Cinema, or to healthy exercise, or something else.

It is very important for us to find the causes of temptation, which will probably include wrong foods and drinks, wrong position of the body, wrong ways of breathing, and wrong attitudes of mind. There is no space here to enter into details. But I have a number of cases in which an apparently irresistible temptation through want of self-control, has disappeared when more sensible foods and drinks have been taken, although the trouble had been going on for ten, fifteen, twenty, or even thirty years, almost without a break.

Having discovered some of the causes, we can remove them ; and we can do this best by establishing good habits. For instance, instead of simply giving up flesh-foods and other stimulants, we can put in their place body-building foods of a

pleasant kind ; then the flesh-foods will become unnecessary.

Whatever other plan we use, we shall generally find it important to give orders to the Managing Mind to put things quite right, and to make them work out well. Orders to the Managing Mind must always be positive, mentioning the right state of affairs, and not mentioning the mistake or the temptation. This is vitally important, but is much neglected by many of those who give advice on the subject.

Two words to end up this little section.

Be patient with yourself, and do not expect perfection in a moment, but work steadily, keeping in your mind's eye the idea of constant progress and improvement.

Then, help others—not only by acts, but also by sending out to them thoughts of strength and kindness, and telling their Managing Mind to put them right also.

Never fear temptation in life, any more than you would fear a match at a game. Why cannot people apply the Spirit of Sport and Play to the great Sport and Game of Life ?

LI

AFTER A LOSS

THE majority of the public recently suffered through losses of relations, friends, and money ; but the losses have led to new thoughts, and ideas are now altering. For instance, there is a tendency to say “ passed over,” rather than “ dead.”

So it is of failure. We are tending more and more to regard an apparent failure as a useful lesson. It may point to some mistake in our aim, or to some mistake in our method. Or it may point to the fact that there is something better to come instead of the things which we had desired.

Now, in the case of a loss, the easy, and one had almost said the natural procedure, is to be sad or resentful ; or sometimes one, and sometimes the other. The hard yet right thing, so as to help one's self and others, is to be as cheerful and even as grateful as possible. This may sound mockery to those who are in sorrow ; but it is sound advice for all that.

Clairvoyants used to be laughed at ; but, when they all agree in telling us that they see this or that, and when others have not trained themselves how to see anything of the kind (as people have not trained themselves to see the ultra-violet rays, which undoubtedly do exist), we should be wise at any rate to listen to these people. In general, the clairvoyants tell us that those who have 'passed over' are still themselves, and are thinking very much as they did when they were among us, that they are working very much as they did when they were among us, though sometimes at different work ; and that they are as a rule happy, except for the misery of those who are still here and grieving for them. It seems strange that those who are grieving are the ones who are really making the loved ones grieve. I know many who regard grief as a duty towards those who have "passed over," whereas, as a matter of fact, it is a severe injury and handicap to them as well to the mourners themselves.

Grieving is waste of power. It is poisonous. It is de-energising for self and for others ; it is infectious ; and it has many other objections besides.

The effort of diverting the attention, especially to health practices, or to the helping of others, is splendid training for the character.

In conclusion, I should like to repeat once more the words of Professor Elmer Gates with regard to unsatisfactory states of mind :

“MY EXPERIMENTS SHOW THAT IRASCIBLE, MALEVOLENT, AND DEPRESSING EMOTIONS GENERATE IN THE SYSTEM INJURIOUS COMPOUNDS, SOME OF WHICH ARE EXTREMELY POISONOUS ; ALSO THAT AGREEABLE, HAPPY EMOTIONS GENERATE CHEMICAL COMPOUNDS OF NUTRITIOUS VALUE, WHICH STIMULATE THE CELLS TO MANUFACTURE ENERGY.”

LII

HOW TO DEAL WITH PROBLEMS

IN a series of articles in the “ Weekly Dispatch,” —articles which purported to have been messages from those who have already “ passed over,” — it was said that those who had “ passed over,” when they had difficulties, would go up to some high place, above the lower atmosphere, and then would state their difficulties ; and that in the clearer air they would set forth the alternative courses which were open to them ; and that then those courses which were inappropriate would cease to be seen at all. Only those which were appropriate

survived, as it were, in the rarified and refined upper air.

¶ We can imitate this by living more in what has been called the upper storey, the sunny and airy part of the brain. Here we are more likely to arrive at the right decision.

We can write down the problems, and any ideas that we have about them. I remember a friend of mine, who was in great difficulties during the War, sending me the notes that he had prepared on a very serious difficulty. He wrote down all the pros. and cons, and asked for my opinion. It was extraordinary what trouble he had taken, and what time he had spent in going into the whole matter thoroughly. Eventually he adopted the plan that I suggested, of putting it before his Higher Mind, so to speak, and quietly waiting for the decision ; and I am sure that, when he did decide, he decided rightly.

It is important to practise the art of waiting in silence, trustfully. I found this quotation some time ago, without any reference to its origin :—

“ When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still—till you recover from your excitement, at any rate. Things look different through an unagitated eye.

“ In a commotion once, I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter ; but life rubbed a little sense into me and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed

necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence, and eventually it was destroyed.

"Time works wonders. Wait till you can speak calmly; then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur."

When problems come, we should welcome them as a privilege. We should not resent them as being "hard lines," or too great a strain on us.

We must not be in a hurry to solve them. Yet at once we can give orders to our Managing Mind to start solving them.

Before we try to solve them, we can prepare, as I suggested we might well prepare for all work, by getting into the right position of the body, and making the breathing deep and full and rhythmical, and by relaxing the muscles that are not needed; and then by making up our minds that we are going to arrive at the best decision.

A Note-book for problems (each on its own page) is very useful. We can refer to our problems from time to time, especially in the early morning; and we can jot down, after each problem, any ideas about it. In jotting down the points, we must not rush to any conclusion. We must leave these points to settle down, almost as the contents of a bag settle down when we have packed it. We must allow the items to get into proper perspective; and this may take some long time.

Then, and not till then, I think, should we consult others. Many people rush to someone else the moment they get a problem. This is a serious mistake. The problem was sent to them to be

solved by them, not to be solved only by their friends.

To sum up: when we have a problem, we should, as a rule, write it down, prepare for thinking it over, and think it over again and again, going into the upper storey of our brain, and telling our Managing Mind to help us to solve the problem. We should not hurry, we should not worry, we should not rush at once to consult another.

LIII

TIMES WASTED OR WORSE THAN WASTED

I HAVE already suggested a number of practices for the times that are wasted or worse than wasted: such as the practice of the better position of the body, e.g., through a particular exercise in stretching up; the training of the left hand to do simple things—such as opening a door, or taking up a book, or writing—less awkwardly; the practice of deep, full, and rhythmical breathing; and the other exercises; and the correction of the technique of almost everything that we do. As an instance of this, I have spent many minutes during a walk in correcting the technique of the wrist for holding a racket at tennis. Then there is water-sipping; the cultivation of the control of leisureliness; the cultivation of the habit of appreciation; the thinking about ideals, the imagination of success and of everything pleasant, and the assertion of the state of well-being already within us; orders to the

Managing Mind; and kind thoughts for others. All these are among the many ways of spending usefully the time that otherwise we might be wasting, or worse than wasting.

We ought to make a list of these times. I start here with the letter "W." It will suggest a few of the times. Every reader should add a large number besides, and tell the Managing Mind to see that at such times some of the useful practices shall certainly be carried out.

Waking. How badly most of us waste the precious times of wakefulness.

Worrying and grumbling.

Wrong thoughts of various kinds.

Wanting what one should not have.

Waiting.

Washing.

Walking.

Watching. To watch attentively, but without strain and tension, is splendid exercise in concentration and observation.

Writing. The waste here often includes writing straight away in an unprepared condition. A great deal of time is wasted by those unskilful ones who write straight away without thinking. They have to tear up what they have written, and begin again. It would be better to prepare and jot down the ideas before the actual letter is written.

Contrast the two ways of using the time—as most people use the time now, and as they might use it. Decide for yourself.

Compare the case of money. If you had money, would you not think carefully how you used it, and not let it slip out of a hole in your pocket?

It is so with time, and with energy. Too many people fail to see how closely analogous money and time and energy are, as I have tried to point out earlier in the present book, and in more detail in "Economy of Energy." Many will waste their time and energy in a way in which they would be ashamed to waste their money. Let them regard their time and energy as no less precious than their money, and let them see how well they can invest their time and energy, particularly on the occasions which would otherwise be misused or unused.

A good example of times wasted, or worse than wasted, is the Telephone. Here is a common occurrence in my own case.

There is a ring. I take off the receiver, and wait. At last there comes the question, "What is your number?" I tell the lady, and she says, "Call office. Hold on." I wait again. Soon someone asks, "Are you Eustace Miles?" "Yes, Eustace Miles is speaking." "Is that Mr. Miles?" "Yes, I'm still myself—no time to change since I answered last." "Well, I don't want to take up your time needlessly, so I'll be brief, and put the matter in a nutshell. It's like this. Are you there?" And so on. Two or three minutes gone.

The "natural" tendency is to be annoyed and impatient, and thus to poison oneself and upset one's balance. A better way is to see the funny side of it, and regard this as a good opportunity for a smile and a few deep and full breaths and Self-Suggestions. Sometimes I have just repeated such words as Patience, Poise, and Self-Mastery. No one has so much valuable energy that he or she can spend any of it on being angry!

LIV
HOW TO PREVENT AND CURE
CONSTIPATION

OF all the troubles of my thousands of consultants, perhaps the commonest is constipation; though "nerve" troubles (including worry) and rheumatic troubles, are certainly rapidly increasing in numbers as well.

Constipation is not really cured by drugs and other violent aperients, such as coarse wholemeal bread and coarse oatmeal, which are apt to be both raking and irritating. Nor is it actually cured by sheer bulk of food. It is not cured till the bowels have got back their own proper tone and power within themselves.

Among the best cures, all of which have been proved their value by continued success in many cases, though all of them are not equally successful in all cases, are, first of all, the avoidance or the lessening of individual mistakes. In my own case the most constipating foods were the flesh-foods, and cocoa and chocolate, and much potato. In the case of other people, it may be too much cheese, too many eggs, and so forth.

Everyone knows that regularity is a great help.

A good lubricant is oil. Pure olive oil or nut oil is a food as well as a lubricant. Refined Paraffin is a lubricant only. If any readers have any difficulty in taking oil, I should be glad to send them a few notes on the subject.* It is important that most people should take more oil than they do; but so many find oil nearly always nauseating that they

* See also page 110.

do not try it fairly ; and they miss a great blessing, particularly in the hot weather.

✧ The enema suits many people. The amount of water should be increased by degrees. With the water may be mixed a little oil, or pure soap, or salt, or some form of soda. The water should be retained as long as possible. After the bowels have been thoroughly cleaned, then it may be well to lessen the amount of water and to give up the enema again gradually. The objection to it sometimes is that it is unnatural ; but I cannot see how, with those who are constipated, it is really much more unnatural than external washing—or than constipation itself ! It is internal washing.

Internal washing of another kind is water-sipping, and especially the sipping of soft water, or of the vegetable juices already mentioned.*

There should be a certain amount of fibrous food, particularly the green food, which is less irritating than coarse wholemeal and coarse oatmeal. There should be some fruit, provided that the blood is not already over-acid ; but in most people the blood is too acid to start with, and cannot stand much excess of fruit.

There are many special exercises † which I have found valuable. The exercise of stretching up and keeping up helps to lift the stomach off the colon, on which it often presses. Then there are exercises in squeezing the liver, as when one puts one's right foot on a chair, and leans over with one's chest over one's knee, and in other ways tries to massage the liver naturally. And there is also abdominal massage, which I have described in " Self-Health as a Habit."

* See page 22.

† See page 41 and foll.

Of all the breathings, the lower breathing, not necessarily the Abdominal only, but also the Dorsal and Lateral, will be found valuable.

Then there is the practice of Self-Suggestion, combined with regularity. One can tell the Managing Mind to see that one shall have a good motion at a certain time the next day. Then at that time one goes, day after day, till the bowels work of their own accord.

These are only a few of the many plans that I have found successful.

As an alternative, I should advise thorough mastication and insalivation of all food. For it cannot be too often insisted that the absence of a daily motion is in itself no evil at all. The evil is only when what is retained in the intestinal tract putrefies or ferments, or causes mischief in some other way. So long as what is there is sweet and pure, as it will be if pure foods be taken and well masticated and insalivated, there is no particular harm in the remains staying within the tract.

Two words of warning are necessary.

First of all, there is need of patience if there is to be a permanent cure. Too many people want a sudden cure, which often is quite out of the question. The bowels have depended for their movements upon some irritant or stimulant, and, like a horse that has been spurred to exhaustion, will not at first move without the spur. We must not expect full racing speed at once when the spur is no longer used.

The second hint is to collect other ideas besides these; and, particularly if the constipation persists, to map out various exercises to straighten

and strengthen the spine, and to strengthen the weak organs, and to massage them, and generally to bring them back to their proper state.

There are so many different cures, according to the individual. I have known gentle spinal tapping, or nerve-innervation of a special sort, or one of the eleven "biochemic" remedies for various kinds of constipation, succeed (respectively) when other means has failed. There is no one and only panacea.

Anyhow, determine to get rid of the constipation; for it is poisonous if the food ferments or putrefies; since the result is that the toxins are absorbed into the blood through the tract; though the mischief done by them is not nearly so great as the so-called "scientists" have generally assumed. Other mischiefs are far greater.

LV

HOW TO PREVENT AND CURE OTHER TROUBLES

THE ordinary plan, as illustrated by operations, inoculations, and drugs, is to deal with each single trouble by itself, as if it were different from any other trouble in the world.

Now there are some plans, like those which are suggested in the summary, which help to prevent or cure most troubles, such as liver troubles, colds, headaches, indigestion, rheumatism, depression, and nerve-troubles. A few of these may be briefly mentioned here.

First there is, once again, the better position of the body, which is helped by the particular exercise

of stretching up and back, and then keeping the organs up.

As an instance of one simple cure of one common ailment, I quote from "Self-Health as a Habit":—

"Another easily used form of Massage is for the cure of headache. Quite apart from exercise that warms the feet, and thus relieves the blood-pressure in the head, a good massage is to rub from the eyebrows, right up the forehead, and over the head to the back of the head, and also, in certain cases, to rub the forehead from between the eyes, so as to smooth out the wrinkles which sometimes gather between the eyes. One notices how often the person who has a headache has both the horizontal and the perpendicular wrinkles on the forehead. The massage should aim at removing these wrinkles."

Then there is the deep and full and rhythmical breathing, not merely practised now and then, but practised until it has become an automatic habit, and a part of the daily life without further thought.

There are other exercises as well, not only those in the special course, but many besides, which will be found in "Self-Health as a Habit," and in other books.

Water-sipping is simply invaluable as a prevention and cure for many troubles, a preferable alternative being the pure clear vegetable juices,* for which very good times are the afternoon tea-time, and last thing at night.

Often merely to drop a meal will effect a cure. I have known plenty of people who have removed depression simply by sipping water and eating nothing for a time.

* See page 22.

Needless to say, rest is generally good. Rest is really not at all a satisfactory word to describe what is taking place. What is taking place is generally not rest at all, but a diversion of the energy from the control of the conscious mind to the control of the Sub-conscious mind or Managing Mind, which directs it to perform the various parts of the Process of Cure: that is to say, to deal with the toxins, and to neutralise or eliminate them, and so forth.

Self-Suggestion is invaluable in almost every case. In this book, I am alluding only to one kind especially: namely, the plan of giving orders to the Managing Mind to put things right. There are other kinds as well, which may suit certain people better than this simple kind. I am writing a book on "The Larger Mind," and this will give the alternative ways. Anyhow, whatever plan we use, we ought to remove the mistakes of thinking, as well as the mistakes of eating and drinking.

The usual plan, in almost any trouble, is to resort to what will remove or suppress the symptoms: for instance, to take an anti-headache pill, or an anti-pain tablet, or an anti-insomnia draught. This does not remove the actual underlying causes.

The more rational and cheap plan includes the above ways.

But, once again, as in the case of constipation, there is needed patience, particularly while the old poisons and acids and toxins are being turned out.

We must understand the fact that we store many toxins in the tissues, and the process is to remove the toxins from the tissues into the blood-stream, which normally hands them on to the urine to be turned out of the body. It is the urine which gets

rid of most of our worst poisons. But, before the poisons can reach the urine, they generally have to pass through the blood ; and, while they are passing through the blood, they have to pass through the heart and brain and lungs and everywhere. This is apt to be depressing ; so that too often people mistake the Process of Cure and Clearing for something wrong with the treatment ; whereas, if they persist, they get rid not only of the individual trouble but also of all sorts of other physical troubles as well.

We must realise that one object of most ailments and troubles is to cure us : Nature is often trying to get rid of some undesirable waste-matter, perhaps by means of a cold or fever or abscess or eczema or pain !

Another object is to call our attention to past physical, or mental, or physical and mental mistakes. Nature says, as it were, " I show you by this that you did wrong. Find out what it is—and avoid it in future."

A third object, then, is to make us more careful and sensible in the future.

LVI

HOW TO PREVENT OR LESSEN FATIGUE

THERE have been many researches made lately as to Fatigue and its conditions and causes ; and from them we gather some very useful points.

The same amount of physical or mental exercise which does not tire at all if carried on sensibly, may produce fatigue if persisted in without spells

and to the point of exhaustion. Then more energy is used for a given piece of work ; and the work is not so well done, as is witnessed by the number of accidents in factories when people begin to get tired ; and a longer period is needed for recovery afterwards. Altogether, then, as a general rule, putting aside emergencies, when a certain amount of work simply has to be finished, we may say that (as I have pointed out in "Economy of Energy") over-fatigue is false economy. I quote from that book :—

"Professor Mosso, of Turin, has demonstrated that work done by a tired body (or a body which is only partly or locally tired, as when a finger is tired and still goes on 'toiling') has two bad effects :

"1. First, it uses up more energy. The more tired one becomes, the more and more energy and will-power are needed to do a given task, so that one may be using ten times the energy that the task would require if one were fresh.

"2. Secondly, when the task is finished, the recovery takes much longer."

It has also been proved that great help can be given in preventing fatigue by attention to a better position of the body. How soon we get tired if we stand or sit wrongly ! So many people in looking at pictures in a gallery get tired, partly because they are standing or sitting or looking wrongly.

Generally speaking, a better technique prevents fatigue. The historic case is that of brick-laying, in which a better apparatus and arrangement, and a better technique, enabled people to lay many times the number of bricks in a given while with less fatigue.

The relaxing of the muscles not needed for the work is another great aid that is just beginning to be recognised, but is scarcely ever mentioned in the orthodox books.

Another aid, rarely mentioned too, is the habit of deep and full and rhythmical breathing. It is far more important in preventing fatigue than is usually supposed.

There are various drinks which eventually make fatigue come quicker. It is generally recognised that, on the whole, the effect of alcohol is bad; but I have heard many American authorities assert that tea is good. Now most of the various stimulants, whether in the form of alcohol, or tea or coffee or cocoa, or drugs, or indeed sugar, tend to give a temporary feeling of energy, partly perhaps by clearing the blood at the expense of the tissues and the system as a whole. But finally they do not give real energy. They enable people to draw on their reserves. If you decide that, for some special purpose, it is best to take tea or another stimulant, then at any rate understand what you are doing, and try to prevent the need in the future.

On the other hand, water, though it may not be so refreshing and energising at the time, finally tends actually to clear the blood, and thus to prevent fatigue in the future.

As to foods, it is usually recognised that excess of body-building foods is a trouble, and so it is. But in America it is often maintained that this is absolutely the only possible mistake that people can make in regard to diet! I have seen this asserted again and again by the so-called "authorities," whereas obviously all excess, whether of

body-building foods, or of starchy and sugary foods, or of fats, or of acids, as in the form of superabundance of fruit, must be a mistake. All excesses are bad, and tend ultimately towards fatigue, and militate against endurance and energy.

It is very important to take some account of individual peculiarities. In my own case, the chief cause of fatigue in the past I have proved conclusively to be meat-extracts, whether in the form of meat, or by themselves. Nothing has tired me so much. On almost every occasion when, by accident, I have taken meat-extracts in the last 25 years, I have had premature fatigue, and, on five occasions, cramp.

Then there are not only the things which suddenly make individuals fatigued—and I know that such things in my case are porridge, chocolate, and cocoa—there are also the things that gradually accumulate acids and toxins in the system, and so produce fatigue eventually, the fatigue not being associated with the cause. For the cause has been very slow in being accumulated. Excess of starchy and sugary food, excess of fruit, and so forth, must be reckoned among the excesses from which various individuals suffer.

Fatigue is caused by, or at any rate is accompanied by, an acid condition of the muscles.

Now the acid condition can come from the work itself, especially if the work be dull and monotonous and straining, and too much confined to one locality of the body or the mind.

But the acid can also come from foods and drinks, the acids being contained in the foods and drinks themselves, as in the meat-extract in my case, or

else derived from them by certain changes that take place in the body, as when excess of carbohydrate (or starchy and sugary) foods produces oxalic acid, which is not in the starchy and sugary foods themselves when they are eaten.

Thirdly, acid can be produced by worry and other bad mental states.

I have found in my own case that the best way of preventing fatigue is to have simple and compact and easily-digestible meals. I shall be glad to send any reader a list of my favourite meals—some of them being ready for use, others requiring a little preparation, others requiring longer preparation.

Another great help, which enables a given quantity of food to be better digested and so to throw less tax on the digestive and other energies, and to go further, is more thorough mastication and insalivation of all foods.

Obviously, among the mental helps to endurance and energy and to the prevention of fatigue, will be happiness.

We can also practise the art of Pre-Suggestion, as already advised. We can say to ourselves that a given piece of work is going to be enjoyed thoroughly, and is going to benefit us.

And we can order to our Managing Mind to make us do this work as well and easily as possible.

There are various other helps.

Comfortable clothing is one.

When we begin to feel tired, if we have the opportunity, we should wash our hands and our face. We may be able to change our clothes. We may be able to change our occupation for a little while.

Now perhaps the most generally recognised and

the most practical of all helps will be special training well beforehand, and particularly the training in technique. Mere practice, while it may prevent fatigue to some extent, does not produce the requisite result, and certainly does not raise the quality of the work as much as the right practice will. Steady practice of the work, or the parts of the work, done with the right technique, is far more valuable.

But particularly we should notice the three following points :—

1. Take spells in your work, as a matter of course, before you begin to feel tired at all, and while your very best work is only just beginning to decline. You will soon find out when this is, if you watch yourself.* At first your work will only be a little better and quicker ; then you will get into full swing ; then your work will begin to deteriorate. That is the time to stop and pause until you have recovered.

2. The second help is to rest before actual exhaustion ; not only to take little spells every now and then, whether you seem to need them or not, but also to take a long spell when you begin to feel tired.

3. The third help is at intervals not only to have a rest, and a pause in the work, but also to attend to the position of the body and the relaxing of the muscles not needed for the work, and to attend to the rhythm of the breathing.

During the relaxing, we can make some " Assertions," or remind ourselves of some such ideas as this, which is taken from G. Dawson's " The Secret of Efficiency " :—

" Life from God our Creator is pouring into us

* See page 71.

all the time. To realise this when they are tired is a tremendous refreshment to the healthy : to the sick or delicate it is simply new life. This being so, we need to open out more to this thought and to dwell more upon the incoming of life, for by so doing we shall open up our being more and more to the Source of all life. This knowledge and its practical realisation is the secret of the wonderful tireless energy of the Saints of all ages."

One word in conclusion. If you would avoid Fatigue, go through a list of your supposed " duties," and see whether there are not some that you could cut out, perhaps at first with a small sacrifice of convenience, or of " surface conscience " (as I call it), but ultimately with enormous economy of time and energy.

LVII

THE IMPORTANCE OF THE DRESS, APPEAR- ANCE, AND EXPRESSION

MOST advisers ignore these important considerations.

They recognise the difference made by the scenery, surroundings, air, light, and so on, which are the environment ; and more and more they recognise the difference made by the foods and drinks, which are the environment taken within us and made part of ourselves. But they do not recognise fully enough that dress and appearance are part of our environment. Dress tends to our comfort and attractiveness, or the reverse. What misery is caused, and what inefficiency , through the thought of a person that he or she is conspicuous through some mistake of dress !

And the whole appearance does influence the state of mind. What a difference it makes to us whether we are thoroughly clean or not ; whether the hair is tidy or not.

It is not mere faddishness and "imagination." All these things are genuine reminders of the better Self within. If we dress well and improve our appearance, our dress and our appearance can be to us a constant reminder to keep our state of mind and our work up to the mark—to keep our work up to the standard of our appearance.

We shall not be morbid if we attend seriously to our attitude, to the expression of our eyes, of our mouth, our hands, and our voice.

All these things alter our influence on others, as well as our own state of mind. We should read Professor William James' "Talks on Psychology," if we want to realise the importance of expression as altering the feelings, and, we might add, altering the quality of the work and the endurance.

I quote from this book, in "Economy of Energy" ; and also from Dr. W. Latson :—

"Assume the bodily positions and movements and manners and tones of voice that belong to the emotional state you desire. If you are frightened and feel like running away—stand still and whistle. If you can do that—and you can—you will have broken the series of organic reactions that has been getting under way in your body. The faster you run, the more terrified you get. The louder you whistle, the more your courage grows. It is ultimately through muscular control that the thing is accomplished.

"Suppose you are sad and discouraged. Stand

up straight ; take deep breaths ; discover what tone of voice is most cheerful, and make your larynx say ' Good Morning ' to somebody, in that tone. Tell a funny story, and manage your facial muscles into a smile. That is not heroic ; it is the merest common sense.

" There is no more valuable precept in moral education than this—if we wish to conquer undesirable emotional tendencies in ourselves, we must assiduously, and in the first instance cold-bloodedly, go through the outward movements of those contrary dispositions we prefer to cultivate. Smooth the brow, brighten the eye, contract the dorsal rather than the ventral aspect of the frame, and speak in the major key, pass the genial compliment, and your heart must be frigid indeed if it does not gradually thaw."

Attractiveness, and the avoidance of any unpleasant effect on others, is a real factor in human life as well as in animal life.

Now why do some people fail to attract ? Quite apart from their want of humour, or their sheer ugliness, largely it is because somehow their " expression " is unpleasant. There are many faults which can easily be overcome. It is surprising what a difference it makes in the day's work if a little extra care be given to the dress, appearance, and expression at the start, and to the appearance and expression at intervals throughout the day. Who likes to see a person slouching and looking glum ? This is easily corrected by certain simple exercises such as I have advised. And it should be corrected. We have no business to be an eye-sore to others.

LVIII

THE VALUE OF IDEALS AND IMAGINATION

A VAST modern literature is available as to the help of mental attitudes and practices. Most of what has been written is an exaggerated statement; but this has the advantage of being very clear, precise, convincing.

Here I can only offer a few words, anticipating what I am dealing with in detail in a new book on "The Larger Mind."

What we think of most, especially with interest and feeling and desire, in a determined, yet leisurely way, this we tend to become like. We give it as a sort of model to our Managing Mind, or what Larson calls our "Great Within," to follow as a pattern. If we think of feeling ill, and of catching diseases, and of dying, then we get these things as models for our Managing Mind, and we tend actually to feel ill; we lay ourselves open to catch diseases, and to become weak.

We cannot too often repeat to ourselves that splendid New Testament Commandment of which the summary is: "Whatsoever things are good, think of these things." Think of them, not in a perfunctory way, or as so many words, but think of them as ideas. Enter into these ideas. Enter into their life and soul and spirit.

I should like to emphasise here how a study of the ideal, a fixing of the ideal in the mind, would always make us come nearer and nearer towards the ideal, and would actually, as I have proved by experience, lead us to easy ways of getting nearer

to the ideal—easy physical and mental practices, and so forth.

In Athletics, if we could get fixed in our imagination a model of the ideal way of performing the feat which we wished to perform, it would make us tend to imitate that ideal.

In Physical Culture, we need a model of the right position: not the awkward Continental model, frowning, and tense, and with the toes turned out, but a really athletic, healthy model, with the unnecessary muscles relaxed; and deep and full and rhythmical breathing established as a habit; and with correct technique and ease and gracefulness in all movements. We need something far nearer to the Greek model.

It is hard to realise the ideal except through pictures and statues, and through memories of good examples. But, personally, I have derived a great deal of help from the mere repetition, slow and deliberate, of certain words. We can take, for example, the favourable words beginning with the letter "P"—such as Poise, Peacefulness, Power, Plenty, Prosperity, Prudence.

Many hints could be given, but here I would just simply emphasise the fact that satisfactory ideas—ideas of Health, Enjoyment, Energy, Ease, Efficiency—help daily life; they help business; they help religion: they help us to realise the Kingdom of Heaven or state of well-being within us.

An enormous power for good is at our disposal in our ability to think of ideals, to get them into our minds, to put them, as it were, in the portrait gallery or statue gallery of our minds, and then

often to go and walk in that gallery and study the the pictures or statues.

Of all ideals, one of the most practical is the ideal of Health. I quote here from "Self-Health as a Habit":

"Picture someone as being really healthy. For the sake of convenience, I will allude to the person as a 'he,' with the understanding that all this applies equally to a 'she.'

"Besides being organically sound, he is well developed (but not stiff). He is not an objectionable prig, but is pleasant to look at, and pleasant to be with. He radiates health; for he has literally an infectious influence. He does plenty of good physical and mental work, not only well and easily, but also with enjoyment.

"He enjoys his work and his play and his rest, welcoming all that comes to him; he is happy, and has a keen sense of humour. He radiates happiness. He has a natural inclination and bias towards what is right (in contrast to the terrific struggle which is so often and so mistakenly supposed to be necessary).

"If any trouble attacks him, he overcomes it, or makes a quick recovery through his capital inherent power of self-healing and self-cure."

Get the picture into your memory and imagination as a living picture.

In my consulting-room I have a statuette of a yawning man. Health Pupils who look at it begin to yawn. I find that this impresses upon them, as nothing else does, the strong effects of what one sees with the eye. I point out that the effects of of what one sees with the mind's eye—the memory and imagination—can be far more powerful in

its results on the body and mind, thanks to our ability to repeat it as often as we like.

The uses of Imagination are invaluable. Before any event, we can rehearse our own part, and imagine ourselves happy, efficient, and successful. If we should fail, we need not recall the failure, except to find out how we might have avoided the mistake; we had far better reconstruct the episode in imagination, and, in imagination, make ourselves do the right thing instead.

LIX

CONSTANT PROGRESS

THERE are three different Schools of Thought.

First there are those who say that things are as good as they can ever be or ought to be. These people are both stupid and blasphemous. Practically nothing that most people do is as good as it ought to be and as it could be. Almost everything that people do, they could do and should do much better. This applies to reading, writing, thinking, eating, drinking, and everything in life.

The second School holds that things are as bad as they can be. These people exaggerate the badness. But at first, when they bring out all their criticisms and condemnations, they seem to approach the truth; so scrupulously do they select certain things, and ignore the rest.

The third School is of those who think things are as good as they can be—not in the ordinary world as it appears to our senses, but in the real, permanent, unseen, spiritual world.

Christian Science asserts that in the spiritual world there is no disease, no poverty, no unhappiness, and so forth ; that all is all right there.

The Christian Scientists are often misunderstood as if they asserted this of the ordinary world as we see it. And people naturally object, and say, " If I am in pain—if I have a headache, or a toothache—how can I believe that I have no pain ? "

Now we will leave out the first School altogether—the School that says that everything in this world is just as good as it could be. It is the conservative school, consisting particularly of those who are in authority, and who do not depend for their living on increasing their own efficiency and on improving the state of others. This is the worst School in the world.

We agree with part of the tenets of the second School, as applying to much that appears to our senses.

We agree also with part of the third School, as applying to the inner and spiritual world within us all and within everything.

Already I have dealt with the habit of giving orders to the Managing Mind, and with the importance of studying ideals. Here, trying to combine good features from each of the three Schools, I suggest that we might regard circumstances :

(1) as being perfect—as good as they could possibly be—for the purpose of giving us the all-round training that we need ;

(2) as being full of opportunities for improvement, these opportunities being our greatest privileges and responsibilities ;

(3) as being incomplete expressions of better

conditions, which better conditions it is possible to realise and express more and more thoroughly.

I have found that many are helped if they keep in view the idea not of things being desperately bad, nor merely the idea of the spiritual world being faultlessly good ; but rather the idea of a constant progress of things as we see them towards things as they are in the spiritual world—a better and better and more adequate expression of the spiritual world in the actual world.

We can assert, “ I am getting better and better in every respect. I am going to get better and better still.” And we can tell the Managing Mind to make us better and better in every respect.

The idea is to express outwardly, in all that we say and think and do, more and more of the perfect Within.

The idea of constant progress gives us patience without laziness.

After all, the appearance does lag behind the reality. It is not so much an offence against ordinary reason to assert constant progress as to assert absolute perfection.

If any one doubts that there has already been a great deal of progress, let him just think of these facts ; which are a few selected out of many, from a series of Essays that I have prepared on Ancient History.

To-day, greater freedom of individual thought is allowed than ever before. We can scarcely realise how much the people in ancient times had their thoughts and views laid down for them, and how severely they were punished if they deviated from the orthodox ways of thinking. Consider our

comparative freedom to-day, in contrast even to a decade or two ago, as regards not only thought, but also speech, reading, occupation, food and drink, dress, travelling, and—Sunday.

Again, note the consideration which we have to-day, not only for a few male citizens (as in most States in Greece) in contrast with the slaves, "barbarians," women, and animals; but also for all these, and more and more for Nature.

Have we advanced since New Testament days? Yes certainly: especially the most progressive individuals. The slaves of to-day are no longer treated as slaves. They are becoming more and more independent workers. It is very instructive to read what the great ancients, such as Plato in Greece and Cato in Rome, thought about slaves, and the small regard which these people paid to slaves. But it is still more striking when we consider how the ancients regarded animals. I am not speaking here of the Buddhists in the East, who had respect and kindness for animals, in view chiefly of the theory of Reincarnation. I am speaking rather of the New Testament. Apart from the parable of the Good Shepherd, who took care of his own sheep, but is not mentioned as taking care of anyone else's sheep, and of the fact that God is not unaware of any sparrow falling to the ground, what mention is there in the New Testament of kindness to animals? We know that people in the East are habitually and grossly cruel to animals, and Palestine was not an exception. But where, in the whole of the New Testament, do we find one single protest against cruelty to animals, or one single injunction as to kindness to animals? People were told to study

animals ; but, so far as we are aware, not one single word was uttered as to being kind to animals. If we read the literature of the humanitarians and others to-day, have we not advanced greatly since those times ?

Whatever Dean Inge may say, we are progressing. We have only to study the work of Dr. Barnardo's Home, the Boy Scout Movement, the Salvation Army, the Church Army, the George Junior Republic, and so on, to realise that we have advanced, and that we shall advance—not in a straight line onwards, but in ascending spirals, gradually, towards the better state.

We must "look forward, not back ; look up, not down." And we must look within at the better state within us—at the inmost centre of us all, "where truth abides"—when things outside us seem wrong ; and sometimes we must look outside us, at the progress made by others, when things within us seem wrong !

We must fill our minds with satisfactory ideas as carefully as we would choose to buy, in a shop, just what we need for practical use.

LX

HOW TO HELP OTHERS

It would be interesting to test how many people would reply to an advertisement which offered to show people how to help others, in contrast to an advertisement (of the same thing) which offered to remove a disease or pain or deformity to make, or

people personally attractive, or wealthy or efficient in business.

All these things—personal attractiveness, wealth, and business efficiency—do help others as well as the person who possesses them. But the direct appeal to the reader that he or she should buy the thing (or take the "Course") in order to help others, gets practically no appeals.

Now the first way of helping others is to keep happy oneself. It may seem that this is beyond our means; yet I am sure that anyone who reads my little book on the subject will agree that there is a great deal in it that he can always carry out wherever he is and whatever is happening.

Then we can at any rate drive out or prevent wrong thoughts by means of right thoughts. When we tend to be dissatisfied, or impatient, or angry, we can divert our thoughts; not only can we attend to some of the physical practices mentioned in this book, such as deep and full breathing; but we can repeat the words of good omen, such as the words mentioned on page 191. This is helping not only ourselves, but also others.

So it is in conversation. We can avoid talking about unpleasant and unsatisfactory things.

We can become healthy in various ways, as suggested here and in "Self-Health as a Habit."

We can also help others by looking healthy.

Example is better than precept. But the best is, first of all example, and then precept offered with tact.

We can advise others, particularly when we are asked for advice, and when we advise without exaggeration. Too many of the cranks to-day are

grossly untrue in their estimate as to the value of their "cure." Only to-day, as I write this, I read in the Paper of one man who had cured himself and who asserted that this method would cure every one of every disease; whereas one of my friends alone knows of eight cases in which this man's treatment failed lamentably. If only he had offered it as successful in his own case, which undoubtedly it is, and as worth trying, perhaps in a modified form, in other cases, he would have done immense good. As it is, he has done immense harm to many, while he has done great good to a few.

We can send out kind thoughts to others.

A word may be said here with regard to criticisms. It is very interesting that one of the Commandments of the New Testament is, "Do not judge, if you do not wish to be judged." Jesus himself often judged; but then Jesus actually asked to be judged himself! He judged the "Scribes, Pharisees, and hypocrites." However we interpret this word, we cannot interpret it as anything else but judgment of these people. We cannot say that Jesus was praising them, or being silent about them. He was judging them. Is judgment—condemnation—a right or a wrong practice?

We must remember that what had a personal form in Eastern languages often had an impersonal sense: I mean that, instead of condemning persons or individuals, Jesus here was rather condemning faults or qualities. Such condemnation is the least harmful kind.

But the less we think about the wrong, and the more we think about the right, the better it will be,

and the more we shall help ourselves and others. The more we think about the right, the more we shall impress the right on our Sub-conscious or Managing Mind, as a pattern for it to work on. If we imprint on our mind, and fix in our mind the idea of success, our mind would tend to work towards success. That is the chief reason for the Commandment "Do not resist evil." It is better not to resist evil, but to rise above it, and to think of and realise good. Then we have no need to resist the evil, or to think of the evil at all. The evil disappears from our mind. It becomes an unnecessary subject, and eventually drops out of our mind, and out of our life, more and more completely.

LXI

THE NEW PSYCHOLOGY

THE old Psychology, like the old History, Anatomy, Physiology, Classics, Divinity, and Geography, was academical and barren. With consummate skill the professors selected the dumbest and least useful and least living statistics, and ordered learners to reproduce them by rote.

A great deal of modern Psychology is still unfortunately academical, and of this character. It boasts that it tells us how we acquire all knowledge. It speaks of senses, sensations, emotions, apperceptions, and so forth. And all this sounds most conclusive!

But it does not help much.

Hence the need for a practical training for the intellect—a need that has recently been partly

satisfied by Pelmanism, which fills a great gap left by orthodox Psychology and orthodox Education. Pelmanism has already helped hundreds of thousands. It is Psychology applied to daily life in general, and to business life in particular, with a view to developing the senses, the memory, the intellect, and the money-earning capacity.

There is another School that overlaps Pelmanism in some respects. It may be said to include some of the main teaching of the Sermon on the Mount, but to aim at turning the general ideas into a system, in the American way. The chief contribution of America to daily life has been to find out something which someone did well, and to find out how he did it well, and to analyse it, and to enable others to introduce a similar process into whatever they are doing. Never has there been such a time as this for systematising correct processes.

The ideas of the School, as represented pre-eminently by C. D. Larson and W. W. Atkinson, include a number of valuable principles, with which I am dealing in detail in a book on "Psychology." Here I would select just a few.

First of all, as already suggested, fix the mind on the thought of Constant Progress.

Think of the best ideas—the most satisfactory ideas, such as Health.

Keep happy. Don't worry.

Cultivate the pleasant Play Spirit, not the dull Duty Spiritlessness. Welcome every one and every thing as excellent training. Don't be resentful; don't be afraid; don't be bored. Nothing is quite bad, or quite terrible, or quite dull.

Realise the great Power Within, and rely on It.

Determine to help others. Fix the mind on the thought of Constant Service.

Attach the right practices to the strongest of your good desires and ambitions.

Think out what can be said on the other side of every question, and in favour of every person and thing. See all the good that you can find, and attend to the good. Get it registered as a pattern in your brain by repetition.

The main novelty of the teaching of this School is not so much in the ideas, most of which we already find in the Sermon on the Mount, or even in the systematising of the ideas, but rather in the assertion, backed up by the experiences of many, that it actually *pays* to hold and carry out these principles, not only in daily life in general, but also in business; in a word, that Religion is worth applying to conduct everywhere.

It cannot be said that, if we literally carried out all the Commandments of the Sermon on the Mount absolutely, we should succeed financially in business. There are parts of these Commandments which are still unintelligible to nearly anyone who takes them literally, or even who expends the utmost ingenuity in interpreting them otherwise, as when we are told to give to whoever asks, and, if a man takes away a thing, let him take away something else as well. I cannot find any sensible meaning whatsoever in these words as they stand, and in their *literal* sense. But, quite apart from such hard sayings, we shall find, in the Sermon on the Mount, enough ideas that *can* be applied with advantage. These I have dealt with in a special book. I am sure that no business man or woman can be really

successful in business without applying as much as possible of the Sermon on the Mount. He or she may refuse to apply certain extreme Commandments; but there is no reason why numbers Commandments should not be applied, even if we do not see the true meaning and application of the other ones as well. This will not hinder business in any way, but will help it in every way.

A page at least of the note-book should certainly be devoted to Principles of the New Psychology; and I should recommend every reader of this book to get and study Larson's wonderful book, "The Pathway of Roses"

LXII

WHEN READING: WITH NOTES ON WHAT TO READ

NOTE to the Reader. Before you read this section, please spend a few minutes in jotting down your own ideas as to how it is best to read.

The usual plan is to read anyhow, instead of selecting first, then preparing for reading, and then thinking the subject out for oneself, then getting a general idea and bird's-eye-view by rushing through the book rapidly, then studying each part in detail, then re-collecting the ideas in one's memory and jotting down the ideas that one has collected, then re-reading the book and filling up one's own list of ideas; then re-arranging them and revising them from time to time.

Hence many people get less than a hundredth

part of the proper value of the time and money that they have spent on books and papers.

First select the books and papers with much care. Determine, as in social life, to leave out a great deal relentlessly. Do not think it your duty to read through certain Papers from cover to cover, every day. Be discriminating, and reject remorselessly most of whatever is useless.

Having selected carefully the book or Paper, then prepare in the way already advised (see page 68), particularly with regard to the position of the body, and the relaxing of the muscles of the hands, and the establishment of deep and full and rhythmical breathing.

Also go through some Self-Suggestions,—perhaps particularly the assertion that this reading is going to be pleasant and to help you to help yourself and to help others. And also give orders to your Managing Mind to make you read satisfactorily and with the best results. Order your Managing Mind to help you to select the best, to realise it, to store it up, and afterwards to use it.

Before you begin to read, think out the subject for yourself, and jot down your own ideas, leaving spaces. Be sure not to jot the ideas too close together. It may be best to jot them down each on a slip or card of its own. This facilitates any re-arrangement as well as additions later on.

Then read quickly once. Get a general idea of the whole.

Then read in detail—not, I think, with a view to learning, but rather with a view to understanding.

I could never learn History at all, nor what is called “Divinity,” till I adopted the Part-by-Part

Plan, or what I have called (see "How to Remember") the Resumé Plan :—I took a book, rushed through it first, and then read the first chapter, trying to understand it. Then I put it down. When I took it up again after an interval, I did not begin the second chapter, but either read—or read the main ideas of—the first chapter. Then, when I had finished this, I went on to the second chapter. Having finished the second chapter, I put down the book. When I started for the third time, I began at the beginning again ; and so on. When I had reached, let us say, the tenth chapter of a book, the first chapter was already in my mind. I only had to glance through it.

Lately I have improved on this method. I get some slips of paper or a note-book before I begin a book. I read through the book quickly ; then I take the first chapter, and I read that, and note the chief points, and afterwards recall these chief points in memory. When I take up the book again, I do not begin at the second chapter, but I summarise the first chapter in the note-book, or on the slips of paper. Then I read the second chapter. Before I begin the third chapter, I summarise the second chapter, and read through my notes on the first and second chapters. So that, when I reach the last chapter of the book, before I begin to read it, I read through my summary of all the chapters except the last two ; I make my summary of the last chapter but one ; and then I read the last chapter. The final stage is to read through the summary of all the chapters except the last, and to add the summary of the last chapter. Then from time to time, when I want to refresh my

memory, I only have to look through the summary.

Side by side with this plan, I now have at the end of each of my books my own index of subjects. I put down the subjects to which I may be referring, with references to the pages ; the part on the page that refers to this subject is specially marked ; so that very quickly, if I want to collect ideas on any subject, I can either refer to my special notes, or I can take up the books that deal with it, and I shall find the references at the end of each book.

Also, it is a good plan to have quotations. When you come across a passage which you really think useful, first make a reference to it in your own index, then copy it out and put it in a folder or a note-book with an index.

There is a great art in classifying quotations, and giving them just the right words to describe them, so that you can readily find them again. All this is good mental training.

Now jot down the main ideas which you have gathered on any subject—including this subject of reading—and keep them perhaps in some folder, with the title outside. Later on, fill out these ideas : for example, you can look at these ideas in the morning, perhaps while you are dressing or at some other odd time, and tell your Managing Mind during the day to collect fresh ideas on this subject. During the day you may find new ideas occurring to you. Keep paper and pencil in your pocket, and jot down these ideas as they occur to you.

From time to time, take up your notes on any subject, and go through them, add to them, and—if necessary—re-arrange them.

In reading, stop before you begin to feel tired, and either rest, or go to some new subject, or try some form of exercise or recreation. I have already pointed out* that to go on reading when you begin to feel tired is usually great waste of energy.

As to what books, papers, and articles, etc., it is best to read, I can only offer a few notes.

First of all, keep an A.B.C. Book, or Loose Leaf Index List, of the books that you do read, or that you may wish to read, with the dates of reading, and any mems. as to the value of each. You can classify the books by authors, or by titles, or by subjects, or by two or all of these plans.

Let your list include books, Papers, articles, and cuttings that will make you laugh. These may be kept in a special drawer or folder.

From the following List I purposely omit the various "Hundred Best Books," such as the Bible, Shakespeare, and Emerson's Essays.

W. W. Atkinson's "Sub-conscious Mind" (L. N. Fowler & Co.).

Arnold Bennett's "How to Live on 24 Hours a Day."

C. D. Larson's "The Great Within," "How the Mind Works," and "The Pathway of Roses" (L. N. Fowler & Co.).

C. D. Newcombe's "All Right with the World" (L. N. Fowler & Co.).

E. E. Purinton's "Personal Efficiency in Business" (McBride & Co., New York).

R. W. Trine's "In Tune With the Infinite" (George Bell & Sons).

Mrs. Eustace Miles' "Life's Orchestra," "Life's

* See page 186.

Colours," "The Pilgrimage of the Cross," and "Health without Meat" (40, Chandos Street, W.C. 2).

A List of some of my own books will be found on the first and last pages of this book. I might select here :—"Self-Health as a Habit," "Keep Happy," "Economy of Energy," "How to Remember," "How to Prepare Essays, Articles, Speeches, etc.," "The World's Prayer and Creed," "Let's Play the Game," "Wanted: Men," "Your Breathing," "First Recipes," and "Quick and Easy Recipes."

A fuller List will be sent free on application.

LXIII

A BEGINNING FOR YOUR OWN BOOK OF USEFUL IDEAS

I SHALL consider this book of mine a failure if it does not encourage you to prepare—this is very different from to write out and publish—a better book on the same subject, for yourself.

As you think, and as you read, collect useful ideas. Jot them down. Put them together in a folder or in a drawer. Re-read and re-arrange them from time to time.

Perhaps many of the ideas can be in the form of orders to yourself, from your Self to your Sub-conscious or Managing Mind.

Please do not copy the following, but regard them as just the rough beginning of your book, such as you might find it after a few weeks of thinking for yourself, telling your Managing Mind to be on the look out for ideas for you, and reading this book of mine, and books by Purinton and others.

Write down what you are paid to do, and try to plan it out in a more satisfactory way. Whatever is done can be done rather better than it is done now.

Do a little—or much—better work than you have done.

Do a little more work than you are paid to do.

Study what will help you and the business too. Study books, magazines, and newspaper articles—a good Paper is “System.” Study successful men and women in general, and their paths to success, and the times they have used and not wasted. Study the workers above you—and the work of the positions above you—in the business. Study the workers whose work is different from yours in the business.

Study the various simple Avenues to Self-Health ; and walk in them.

Regard the present place as a valuable stepping-stone to a higher place. But first qualify for the present place.

Realise that this is *your* business ; that this is *your* country ; that this is *your* world ; that this, which you are building now, is *your* future. Take a pride in all your life. Welcome your thousand privileges of service, and opportunities of Progress.

Keep your own accounts—and find out and prevent your wastes.

Study human nature sensibly. And study yourself—your body and your mind—as a business concern.

LXIV

SOME OF THE PRINCIPLES AND PRACTICES
SUMMARISED

A GLANCE through the Contents will perhaps be the best way of getting a general reminder of the ideas of this book. But, for the sake of convenience, I have had some of the Principles printed on a sheet that will open out.

As I suggested before, it would be best if every reader made his own summary, with additions and corrections, and selected his own Principles. Possibly this quotation from "Self-Health as a Habit," may be of use, as giving an idea of what one of the readers of the proofs of that book selected as the four most important hints in the book.

"Among the helps to Self-Health, I may mention four in particular:—

- (1) More thorough appreciation and mastication and insalivation of foods.
- (2) Deeper and fuller breathing.
- (3) Better position of the body.
- (4) Attitude of welcome towards all circumstances.

"These four helps should become habits. After a time they should cease to require conscious attention; they should be part of ourselves, almost as much a part of ourselves as our hands and feet.

"There are many other helps besides, such as the sipping of a glass of water early and late in the day, perhaps while one is dressing and undressing."

The following Principles should be easy to realise, and then easy to memorise, since they begin with the first ten letters of the Alphabet, and then with the letter R repeated five times,

SUMMARY OF PRINCIPLES

ATTITUDE of Mind and Body—The Stretching up and Shoulder Exercises (pages 41 and 42) are useful.

BREATHING and Exhaling—For deep and full Breathing, see pages 32-33, 43, and 74. Combine this with Self-Suggestion (page 74)

CORRECT TECHNIQUE—e.g., in sitting, walking, gardening, household work, and business.

DRINKS, DIET, and Feeding—See pages 105 to 111.

EXERCISES with Economy of Energy, and some Exaggeration—See pages 41 to 49; e.g., skin-drill, foot, leg, and trunk, movements, liver-squeezing, and imitation games.

FREEDOM from Undesirables—e.g., from dirt, worry, sensuality, and slavery to stimulants and narcotics.

GENTLE LEISURELINESS, Poise, and Perspective—

HAPPINESS and Humour—Laughing and smiling are useful exercises !

IDEALS, Imaginations and Self-Suggestions for self and others—A List of Qualities (page 191) may help.

JUDGMENT by all-round results, after fair trial.

Relaxing, Rest, and Recreation—

Reading—

Registering, Repeating, and Revising Ideas—

Rejecting, or Reversing, or Reconstructing—

Realising the Best in every one and in every thing
—including the real Spirit and meaning.

Choose the Best,
Ignore the rest.

LXV

SOME RULES GIVEN BY OTHERS

NEVER has there been, in the past, any approach to the wealth of useful literature—books and magazines and other articles—available to-day. Anyone who studied books and articles with the intention of writing down helpful ideas to add to this section, would in a few weeks collect many more ideas than the few that I have chosen (out of hundreds) as samples here. Please add many more sets of rules of your own.

In recent years I have read through most of the books by C. D. Larson,* and I have at least twenty good ideas from these books alone.

From "The Epoch" for April, 1920.

IN THE SILENCE

Go into the Silence for a few moments every day, and hold the thought given below for yourselves and all others.

APRIL

1. "Undaunted by failure and made strong by difficulties, I conquer and go forward.
2. Blessed is he who obeys the Truth: he shall not remain comfortless.
3. A pure heart and a blameless life avail. They are filled with joy and peace.
- 4.—The Lord shall be thy everlasting light.
- 5.—No outward oppressor can burden the righteous heart.

* Published by L. & N. Fowler & Co.

- 6.—Be self-reliant, but let thy self-reliance be saintly and not selfish.
- 7.—The joy of the Lord is your strength.
- 8.—The Lord is my light and my salvation : whom shall I fear ?
- 9.—He who has most of Charity has most of Truth.
- 10.—Be glad and not sorrowful, all ye who love Truth.
- 11.—That which is above all creeds, beliefs, and opinions is a loving and self-sacrificing heart.
- 12.—To dwell in love always and towards all is to have the true life, is to have Life itself.
- 13.—Heaven is where Love rules and where Peace is never absent.
- 14.—Man has all power now.
- 15.—Be resolute. Be of single purpose. Renew your resolution daily.
- 16.—Find no room for hatred to-day ; no room for self. Serve and love.
- 17.—Things follow thoughts. Alter your thoughts, and things will receive a new adjustment.
- 18.—I enter into the 'Restful Reality' of the Eternal Heart.
- 19.—How can he fear any who wrongs none ? Love is the great preserving power.
- 20.—Gentleness is the hall-mark of spiritual culture.
- 21.—Give up all self-seeking ; give up self, and lo ! the Peace of God is yours.
- 22.—Order your thoughts, and you will order your life.
- 23.—Do not be discouraged. Keep on ! The Ideal IS.
- 24.—A man's surroundings are never against him ; they are there to aid him.

- 25.—I will be gentle, and loving, forgiving and kind to-day.
- 26.—Find the Divine Centre within, and live from It.
- 27.—I will give unto him that is athirst the fountain of the water of Life freely.
- 28.—He who would be blessed, let him scatter blessings.
- 29.—To-day I am a free child of the Great Father. All things are mine.
- 30.—Purification is effected by thoughtful care, earnest meditation, and holy aspiration.

Let this mind be in you which was also in Christ Jesus."

From the "La Salle" Magazine.

THE BUSINESS OF BEING HAPPY

BY D. SHERMAN POWELL

"If a man has interesting thoughts, you can bank on it that he is as near happiness as most of us get. That's why you're always safe in building up new interests, whether they seem directly in your line or not—they give variety to your concepts, and serve as a trap for the 'blue-bird.'

"Probably the main point in the efficiency idea is to get the thing you're after in the quickest and easiest way: which is to say, if you make your efficiency painful, then it isn't efficiency at all. And that's how it happens that the business of being efficient, and the business of being happy overlap ten times out of a dozen, making the accu-

mulation of interesting thoughts important for the former, as well as the latter.

"Nowadays the business man who puts twenty-four hours' worth of living into twenty-four hours a day, calculates that learning to enjoy good music is as necessary to his personality equipment as learning to watch a football game with actual pleasure is to a Cubist poet.

"One of the most neglected avenues to happiness is religion. Looking at the thing from the efficiency instead of the sentimental angle, it is an interest that could be made to add to one's capacity for appreciating life, far more than the average man admits. He wants to be well-rounded mentally, and consequently he must not be dwarfed spiritually. The Interchurch World Movement, in its plan for reviving public enthusiasm in the Church, expects to help every individual to achieve maximum efficiency, in the fullest sense of the word, by making the Church more effective than in the past in reaching the personal needs.

"With greater resources in himself, because of the new wells opened up for his spiritual broadening every man can assure himself that he is safely started on the business of being happy."

From J. R. Miller.

"Every man has a larger chance in the world than he ever takes—here are three rules to avoid failure :—

"Worry less, work more ;
Waste less, give more ;
Preach less, practise more."

From "Handbook of Health," by Walter Camp.

"Round shoulders spoil the appearance of the figure, but they do far more than that. They shut up the chest capacity, crowd all the internal organs, and eventually lead to a great many of the ills to which flesh is heir. For this very reason they lower materially the resisting force, and sap the courage. A round-shouldered man or woman never gets credit for his or her full value, and this reverts again to the health side, producing depression and a sense of imposition. Employers instinctively turn down the round-shouldered applicant, and there is reason behind this."

From "Psychology in Daily Life," by C. E. Seashore. Rules of Mental Health and Wise Living. (I have altered the wording, as some of the American words did not describe the best ideas satisfactorily.)

- " Know yourself.
- " Control yourself.
- " Practise moderation.
- " Cultivate repose and poise.
- " Keep happy.
- " Conserve your energies.
- " Play.
- " Give freely.
- " Have ideals."

From "Labour and Capital."

"Experience shows that not only does Labour need Labour, but it needs Capital and Brains as well. Indeed the Nation—the Body Politic—is like the individual Human Body. The Hand

cannot do without the Head, and neither Hand nor Head can do without the Heart and Life Blood. Each part of the Human Body has its own work, and is necessary to the other parts: when one part suffers, all the parts suffer."

" Keeping fit.

You will never be sorry for :—

Being thrifty.

Not yielding to temptation.

Being cheerful and optimistic.

Being hopeful and courageous.

Having grit and determination.

Taking time to make good friends.

Cultivating a love for the beautiful.

Being reliable and absolutely honest.

Being straight and clean in your life.

Doing your duty cheerfully and willingly.

Taking time for needed rest and recreation.

Doing your level best in every situation in life.

Learning everything possible about your business.

Having worked hard to prepare for your life work.

Doing to others as you would have them do unto you.

Having learned to be self-reliant, to trust in your own power.

Establishing a good name and keeping your integrity above suspicion.

Living up to your highest ideal; measuring up to your highest standard.

Helping those who need your help; lighting another's candle with your own.

Assuming great responsibility, no matter how distasteful it may at first be to you."

A few Ideas summarised from "How to Live on 24 Hours a Day," by Arnold Bennett.

"Begin easily with a series of successes.

(This is also the idea of Professors William James and Luther Gulick.)

Do not regard the work as the centre.

Make good use of the important part of the day between 6 p.m. and 10 a.m., and of the week-end. Out of these times at first use at least $7\frac{1}{2}$ hours wisely.

Read a chapter in the evening. Concentrate the next morning.

Bring the mind back again and again to the subject decided on.

In the train, get through some good reading, and not merely ordinary newspapers all the time.

Allow more time for a task than it actually needs."

There are hundreds of good Magazines and Books available, from which you can make useful extracts. You can even make some extracts from Advertisements. Here are a few, from an Advertisement on "Real Success":—

"To Be Great, Concentrate.

Make To-day a Red Letter Day.

The Quality which Opens All Doors—Courtesy.

Put Your Best Into Everything.

Enthusiasm, the Miracle Worker.

Choose a Life Motto.

Keep Sweet.

Courage and Self-Faith—How to Cultivate Them.

The Will that Finds a Way.

Taking Habit Into Partnership.

Honesty, the Cornerstone of Character.
 Worry, the Success-Killer.
 Brevity and Directness.
 Think of Yourself as You Long to Be."

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REMINDE YOURSELF WHY IT IS ALL WORTH WHILE

WHY is it worth while to take sensible care about yourself—the attitude of your mind, the position of your body, the expression of your face, the ease of your muscles, the depth and thoroughness and rhythm of your breathing, the sipping of water, the lessening of tea and other stimulants, the balancing of foods, the mastication of foods, and so forth?

If people do not realise why it is worth while, they are unlikely to continue—or even to begin—the right practices.

Some reasons why it is worth while to devote time—especially (see page 100) the otherwise wasted moments—to the practices until they become established as sub-conscious and virtually automatic habits, under the control of the Managing Mind, have been already mentioned. The arguments are physical and hygienic, aesthetic, intellectual, economic, social, ethical, prospective, and spiritual.

"What is your heart's desire?" The question was asked, not long ago, in an Advertisement of the "Golden Ballot." And here are the alternative answers!

"A bag of Gold (£2,500)?"

" A Home ?

" A Motor-Car ?

" A String^m of Pearls ?

" A Trip Abroad ?

" A Flight to Paris ?

" A Weekly Basket of Flowers or Fruit ?

" A New Frock from Paris ?

" A Garden full of Flowers ?

" A new Suit from Bond Street ? or

" To takè her to Lunch every Day at the Savoy ? "

Now, even if we could believe that millions had become so superficial that these included their *heart's* desires, even then I know that the practices in this book would help those millions to achieve those desires.

But I know that these practices would help those millions also to achieve other desires that are deeper down and more truly and eternally living in their hearts—such as the desire to be well and fit, to be happy and poised, to be helpful and kind, to be self-controlled and master of the whole self, to be wise and intuitive, to be really efficient all-round, to be really progressive, to be guided by the Spirit and not by the perverted flesh.

What I want to impress on readers is that, though the way to Self-Health may not always be easy and enjoyable, yet the land of Self-Health itself, when reached and won and possessed, is both easy and enjoyable.

The difficulty is to grasp this. The tendency is to think that the state of Self-Health, when reached, will be as unfamiliar and unwelcome as the way of practice seems to be now.

But I can assure readers that, when they have

found the land of Self-Health, they will decide with me that the whole practice has been abundantly well worth while.

They must remember that what seems desirable now may become undesirable then ; that what seems undesirable now may become desirable then.

They must remember what they desired in childhood (when they could not believe that they could ever cease to desire this, or even desire what grown-up people desire), and what they desire now. They must remember that the dipsomaniac desires alcohol, and cannot imagine himself ceasing to desire it, or preferring not to have it ; yet that the genuinely cured dipsomaniac (I have letters from many of them) no longer has his old desire, and perhaps no longer can easily remember what the desire was like !

When the new land has been reached, it is pleasant beyond words.

In that land you find yourself desiring what is right—what is best for you. You find yourself wanting to do what you ought to do. You find yourself enjoying your duty.

It is worth while to work your way, and to play your way, to that land.

Begin to-day and now.

Go on every to-day, and every spare now.

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FOR QUESTIONS
TO BE SENT TO THE AUTHOR

